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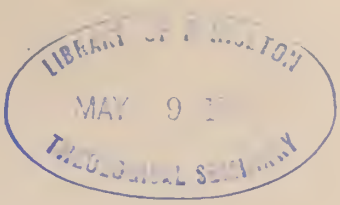

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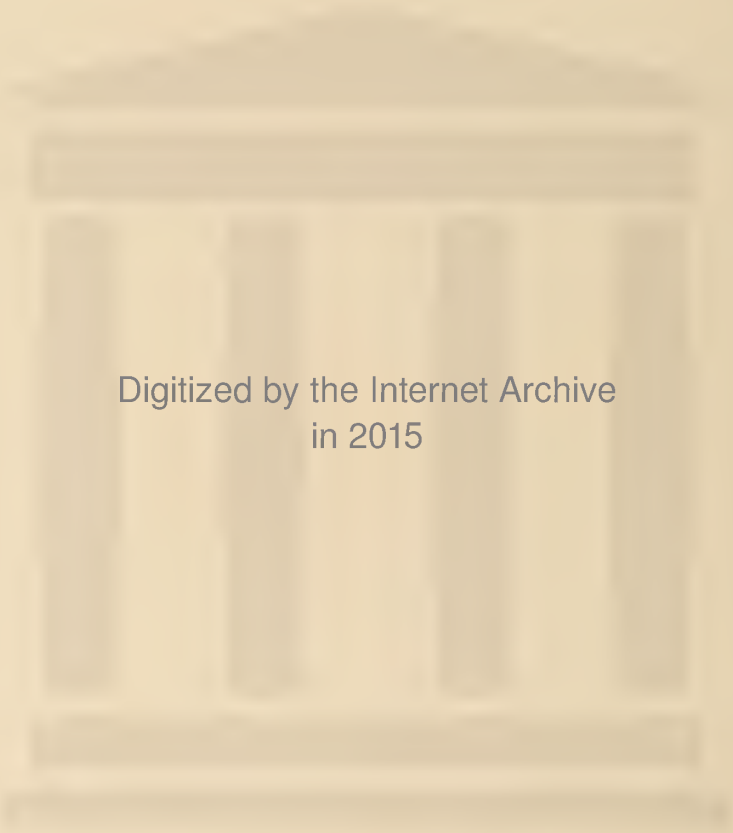

SOME WEST AFRICAN NATIVES AT HOME

A WEST AFRICAN RELIGIOUS CEREMONY—THE EGUN

This is a man dressed in animal skins. He is said to be risen from the dead, and no woman dare say it is a man, on pain of death. The people worship him as a god, tho they know it is all a fraud.

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HEATHENISM AS IT IS IN WEST AFRICA*

BY REV. ROBERT H. MULLIGAN, LIBREVILLE, GABOON, WEST AFRICA
Missionary of the Presbyterian Board of Foreign Missions

In *West Africa* there appeared, not long ago, an extract from a recent book criticizing Belgian misrule and cruelty on the Kongo, in which the writer (I do not know his name, and have to confess that I never heard of his book before) classes the missionary with the unspeakable Belgian, and asks: "What religious furies, with unholy rage, have demolished those weird gods, and disturbed fervent but unobtruding piety in the exercise of its duties?" It is needless to remark upon the unusual literary quality of this luminous passage. If it seems to some to be the utterance of a frenzied mind, we may insist that frenzy is akin to poetic genius. One wonders, however, at finding such passages as the above quoted in *West Africa* from time to time, with apparent appreciation. For that journal is at present making an earnest appeal to the world against the atrocities of the Belgian on the Kongo, and the classifying of Christian missionaries with Belgians is not unlikely to render that appeal ineffectual with the public. For the dull public, notwithstanding that light is come (in such anti-missionary inspiration as the above), is still so unenlightened and uncomprehending that they believe in the missionary; and they will even believe in the Belgian if they find him regularly classified with the missionary. Knowing something of the Kongo, and having many intimate friends among its missionaries, I need scarcely say that I wish the Kongo might be taken from the Belgians, and I deplore the public apathy and indifference to what seems to me to be one of the plague-spots of the world. But I need only appeal to the columns of *West Africa* for witness that the evidence against the Belgians depends upon the testimony of missionaries more than upon anything else, inasmuch as, living in close contact with the people and speaking their language, they have the best opportunity for knowing the real conditions, and, besides, having no trade interests at stake, their testimony is trusted by the public.

It may not be in good taste to apply to the language of sublime emotion the commonplace test of facts, nor to suggest that even genius

*The illustration accompanying this article was not supplied by the author, and relates to another district of West Africa. It has an interest, however, connected with this subject.

is under moral obligation to tell the truth. Yet it is convenient to take the words quoted above as a mere point of departure in saying what I was going to say anyhow. The writer speaks of the "weird gods" of the natives, and their "fervent but unobtruding piety." I would submit (respectfully) the following exceptions: that the gods of the natives are not "wierd," and are not "gods"; and that native piety is not "fervent," not "unobtruding," and is not "piety." It would be interesting to discuss the native religion in each of these particulars and put it beyond doubt, but space permits me only to offer a few suggestions to thoughtful minds.

The natives of the Kongo State belong to the Bantu tribes, of which the largest division is probably the Fang, among whom I labor at Gaboon and in the adjacent interior. The religious beliefs and practises of all the Bantu tribes are so nearly uniform that to describe those of one tribe is to describe those of all. The most fundamental of the beliefs that affect man's character and conduct is his belief regarding the character of God and God's relation to man. This can not fail to influence his character and life. The Bantu natives conceive of God as a personal being who made the heavens and the earth, and created man. But they do not fear, love, reverence, or worship Him. In certain of their fables He figures as a being whose deeds are foolish, wanton, and wicked; it would be shocking profanity to repeat some of these fables. God takes no interest in the world which He has made. He looks down with indifference upon all its cruelty, its sorrow, and its sin. If He interferes at all in human affairs it is, perhaps, to make mischief, or to confuse and distress men and women for His amusement. Such a god is not "wierd," but wicked. The most that the natives desire of their god is that he behave and let them alone; and to this end they let him alone. We missionaries, in what the critic calls "unholy rage," have gone into their towns far and near, and, sitting down quietly among them, have told them that God always "behaves"; that He loves righteousness and hates iniquity; that He loves them as a father loves his children; that their sins grieve Him, and that He will surely punish their atrocious cruelties. We have succeeded in changing their idea of God so far that we have divested His character of all that is filthy and wicked; and, presenting the life and character of Jesus, have taught them that God is such a one as Jesus was while on earth. In this it would seem that we have outraged the holy feelings of our critic and his friends.

West African Fetish Worship

But I wish to speak not so much of God the Creator whom they do not worship as of those so-called gods whom they actually worship, and whom, according to our critic, we missionaries have "demolished." We note, by the way, that most of our critics say that we have demol-

ished nothing and have accomplished nothing. The writer unwittingly pays us a distinct compliment, and directly contradicts his fellows. A few weeks ago, in a certain town which I was visiting for the first time, an old man came and laid at my feet his most sacred fetish. It was in a small cylindrical box of bark, made for the purpose of holding this kind of fetish. The women, when they saw the box, turned and fled for their lives, first putting their hands over their ears lest they hear the old man's words and die. They are not supposed to know the contents of the box, and tho they do know they are ready at any moment to take a solemn oath that they do not. This box contained, first and chiefly, the brains of the old man's father, who had gained eminence and success according to Fang ideals. Immediately after this man's death his son had split his head open with an ax, had scooped out the brains, and had then mixed them with dry white clay. To this he had added one of the old man's teeth, and a bit of his hair and finger-nails; also a strip of flesh cut from the dead man's arm and dried over the fire. When the owner of such a fetish is about to engage in any considerable enterprise he rubs a portion of these brains upon his forehead, and thereby possesses himself of all the serviceable qualities of the original—his adroitness in lying, his skill in cheating, his cleverness in stealing goods, capturing other men's wives and killing his enemies. If he is going to talk a big "palaver" he places the strip of dried flesh in his mouth, between his teeth and his cheek, and keeps it there all the time he is talking, that he may be eloquent and successful.

TWO UGUMBA IDOLS OF WEST AFRICA

This is a specimen of the "gods" that we "religious furies" have demolished. That the influence of this particular god so morally elevating no man would suggest. It must be, then, because of its esthetic value that the critic bewails its fall! If, however, he could

only smell it I am sure that his esthetic regrets would be dispelled forever. The man who gave me this fetish, if asked the reason for his action, would reply that a neighboring chief (one whom I had instructed) had come to them, not to make war and kill, as formerly, but in spirit of peace, and had stayed with them many days, in order to tell them the things which he had recently learned. The chief had said that he and they must stop making war with each other, that one God was Father of all, who also loved them all; that they must throw away their fetishes, entrust themselves to God's care, believe in His Son, and do right; that even if they suffered for it in this world, there was a life to come in which their faith and righteousness would be fully rewarded.

But the most common fetish of this order is simply the skull of the father, which the son keeps in a box and worships. The father occasionally speaks to the son in dreams, and frequently communicates with him by omens. Those who have these skulls form a secret society, the members of which, by the aid of the departed fathers, have success in all their enterprises, good and evil, and tyrannize over others with the utmost cruelty. They believe that the skull, after receiving professional treatment by the head of the society, becomes the residence of the dead father, who wanders about at will, but returns to the skull as to his home. The son, in order to avoid the wrath of the departed father and to obtain his help, will keep the skull comfortably warm and dry, occasionally rubbing it with oil and redwood powder, and will feed it bountifully.

The process of feeding it is interesting. Before going on a hunting expedition the son will open the box, and, addressing his father audibly, will ask his help, and promise that if he is successful he will give him a goodly portion of the game. If he neglect this duty for a length of time he finds that when he meets an animal in the forest his gun will not fire, and he may even be helpless before his enemies. If you knew the kind of gun he uses you would not think it necessary to go so far for an explanation of the fact that it often fails him in a critical moment. When the son returns with game he again opens the box and places the meat before the skull. Then he closes the house against all possibility of intrusion, and goes away while the father eats. After a while he comes back, and altho he finds the meat exactly as he left it, he imagines that in some mysterious way his father has eaten it and yet left it—an ancient mystery. He then eats it himself, or shares it with the men of the society. Since it has been offered to the dead father it is now sacred, and he can not allow his wife or children to taste it under any circumstances. You may be sure that the men offer up to the father all the game that they procure, and if the women and children are left hungry they can at least admire "fervent but unobtruding piety in the exercise of its duties."

The women have no part in this religion. They are not supposed to know what the sacred thing is which the men keep in those boxes; and if they become curious or talk too much about it, they must expect to become sick and die, as the result of the wrath of the departed spirit. In such cases the truth probably is that they are poisoned by the society.

A man frequently invokes the aid of this fetish to prevent secret immorality on the part of his wife; not that he objects to the immorality, but he wants to know about it that he can collect pay. It is only on this latter score that he deems himself wronged. He therefore compounds a certain "medicine," the ingredients of which include a lock of his wife's hair, her saliva, cuttings of her finger-nails and toe-nails, dirt rubbed from her arms, and other things which it would be indecent to describe. This medicine he puts into the box with the father's skull, and now, it is believed, if his wife keeps immorality a secret from him, she will surely die. Sometimes she no doubt *does* die, as a psychological consequence of her belief in this fetish. Fear frequently drives a woman to a tardy confession, which, however, affords her but small relief; for everybody will tell her that she is going to die "sure." "You're a corpse," says one. "You are failing every day," says another. So the woman is morally compelled to die, and she yields to the inevitable.

The initiation of the boys and young men into this society lasts several days, sometimes a week. In some tribes it is accompanied by humiliating, degrading, and unspeakably filthy performances. Only a few days ago one of my former schoolboys died as the result of this initiation. But what are we to think when we find a class of men working themselves into a frenzy of indignation over the loss of these and similar exercises of "piety" that missionaries must not describe because of their indecency?

If those tearful friends of fetishism desire these particular fetishes, they can easily procure them, for the natives are giving them up wherever the light of the Gospel has penetrated. There are around me many young men and boys to whom all these things are almost as repulsive as they are to me. I can also testify that they are as far removed from the heathen natives in morals and character as in their beliefs.

Accused of Killing Her Husband

Not long ago Mba Obam, the elder of the Fang Church of Ayol, which is under my care, died. For many years he and his wife had lived a pure and exemplary life in the midst of the darkest heathenism. When he died they accused his wife of having made "medicine" to kill him. This medicine is not any native poison; it is supposed to act supernaturally. It is such a mixture as that already described with which a man would kill his wife for secret immorality.

As a rule, it does not even come in actual contact with the victim. Mba died of a lingering sickness well known to them; but they have become so unbalanced mentally by belief in magic and witchcraft, and the consequent habit of relating everything to the supernatural, that they have no real comprehension of the natural law of cause and effect. Every death among them is attributed to magic or witchcraft, and if they are not diligent in punishing it, they believe that the spirit of the dead will inflict disaster and even death. Mba had completely broken with all these beliefs, had defended the victims of cruelty, and had charged the people, in case of his own death, not to touch his wife. But tho they had regarded him with respect and reverence during his life, yet at his death custom and belief asserted tyrannous authority, and they charged his Christian wife Sarah with having killed him. She had to bear this charge and its punishment, together with the burden of her sorrow for the death of her husband, whom she truly loved. The chief man of the town, having stripped her almost naked, placed her on her hands and knees in the middle of the street, and bound upon her back a heavy load of plantain stocks; then two men sat on top of the load on her back, and thus all the men of the town, in their "fervent but unobtruding piety," drove the woman up and down the street on her hands and knees until they nearly killed her. This inhuman performance was repeated at regular intervals until Sarah, from her town, thirty miles from here, managed to send a message to me. I went in all haste, and "disturbed" this exercise with a strong stick. When I had "demolished" it there was a mark of blood on the stick.

It may not be altogether aside from my purpose if I relate the sequel of this story. The chief, Esona, who had inflicted all this cruelty upon Sarah, announced a few days later that he was going to marry her. He already had eight wives, and the thought of such a marriage was most repugnant to Sarah; but she was compelled to marry him. Polygamy is not always a happy institution, even in Africa. The eight former wives were angry and jealous, and, being powerless to injure Esona, they revenged themselves upon Sarah. One day, shortly after the marriage, as she was walking along the street, they suddenly made an attack upon her with knives, and might have killed her, but she was rescued by some men after receiving several wounds. Then the wives tried another expedient. Four women from different towns came to Esona and solemnly told him that they had had a dream regarding him, all four of them exactly the same dream, on the same night. They had seen Mba, Sarah's dead husband, and he was very angry that Esona had married her, and said that he would trouble him and even kill him if he did not put her away. A few days later this word was confirmed when five houses in Esona's town were burned to the ground. They knew perfectly well that the fire had been started acci-

dentally by a young man who threw live coals on some dried thatch. Nevertheless, with one voice the people attributed the fire to Mba, and Esona, in fear, set Sarah free.

If it be supposed that in this brief sketch I have presented the lowest beliefs of the natives, and the exceptional rather than the ordinary effects of these beliefs, I may say that I have begun with the highest, their belief regarding God, and have taken the next in order, the worship of their ancestors, with its ordinary and invariable accompaniments. After this one would naturally consider the great mass of their more common fetishes, which are little or nothing more than charms or amulets to inflict and to protect against evil. The African does not conceive that a spirit resides in these fetishes, as is commonly supposed, nor that they act intelligently. In their regard for them one might compare these fetishes to the horseshoe which the negro in America hangs over his door for luck, but the effect is much more serious. Tho not so fundamental in the native religion as the ancestor-worship, yet they occupy the attention of the native more, and their influence is more constant. They are used also by women. This form of fetishism is lower, more degrading mentally and morally, and far more cruel, on the whole, than that which I have described. It is doubtful whether these fetishes, or even the ancestors' skulls, ought to be called "gods," and it is certain that their attitude toward them can not be called "piety." These fetishes are called "medicines," and are used for every conceivable purpose.

Still lower than this form of fetishism is the native belief in witchcraft, which in abject fear and diabolical cruelty has never had a rival in the world. The story of the power which a remnant belief in witchcraft has exercised in civilized and even Christian communities is one of the darkest pages in their history. Imagine all the restraints of civilization and the light of Christianity withdrawn from those communities, and you may form an idea of witchcraft in Africa.

No moral man can defend the native religion of Africa or bewail its loss except through ignorance, and such ignorance is most culpable in men who profess to know, who also undertake to inform the public, and who indulge offensive criticism of all who differ from them. Those who would drive out the Belgian without giving the native the knowledge of religious truth would leave him subject to a slavery more abject and a bondage more cruel than that of any human taskmaster. They would throw open his prison doors, but leave him bound to the ground in chains. They would give him the vision of a freedom which is not for him until he knows the truth revealed in Christ, which alone can make him free.

A SERIOUS PROBLEM IN MISSIONS

SALARIES AND THE INCREASED COST OF LIVING IN ASIA

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK CITY
Secretary of the Presbyterian Board of Foreign Missions

So far as this problem affects the Christians of Asia and the parents of pupils in mission schools, neither boards nor missions can give adequate relief. Abroad as well as at home, it must remain the inexorable rule that a Christian man should live within his income and buy new things only as he can pay for them. Any other policy would mean utter ruin. Here also men must "work out their own salvation," and the missionary, while trying to lift men out of barbarous social conditions on the one hand, should, on the other hand, resolutely oppose the improvident eagerness which leads a blanketed Sioux Indian to buy on credit a rubber-tired surrey.

But what is to be done about the native ministers, teachers, evangelists, and Bible women who find it utterly impossible to live on the salaries which they received a decade ago. The problem of the ordinary minister and helper is not so difficult. Springing from the common people, accustomed from their childhood to a meager scale of living, the small salaries which the people can pay either in full or in large part are usually equal to the income which they would have had if they had not become Christians. But some native ministers come from a higher social grade. They are men of education and refinement. They can not live in a mud hut, go barefooted, wear only a loin-cloth, and subsist on a few cents worth of rice a day. They must not only have better houses and food and clothing, but they must have books and periodicals and the other apparatus of educated men. These things are not only necessary to their own maintenance, but they are essential to the work, for these men are our main reliance for influencing the upper classes for Christ. It is not a question of luxury or self-indulgence—nobody thinks of that—but of bare respectability, of the simple decencies of life which are enjoyed by an American mechanic as distinguished from the poverty which falls below the level of self-respect for a cultivated family. But this requires a salary which, save in a very few places, can not at present be paid by the churches. "Our pastors," says Dr. Lucas, of India, "are supposed to live as the middle class of their people do, but of late years, with the great rise in prices, they are living below the middle class."

The consequences are not only pinching poverty, but sometimes a feeling of wrong, and, in some cases, a yielding to temptation. One Chinese pastor, for example, who was trying to support a wife and five children on $10 Mex. ($5) a month, shipwrecked his influence by trying to supplement his scanty income by helping in lawsuits. Can we wonder that he felt obliged to do something—almost anything?

But who is to pay the higher salaries which are now so necessary? The first impulse is to look to the mission boards in the United States, and accordingly all over Asia missions are importunately calling for increased appropriations. But whatever temporary and sporadic relief may be given in this way, as a permanent remedy it is plainly impossible. If the conditions were simply sporadic and local, the case might be different. But they are universal, or are fast becoming so, and they will be permanent. It is quite visionary to suppose that the income of the mission boards will permit them to meet the whole or even the larger part of the increased cost of living among the myriads of ministers, teachers, and helpers in the growing churches of Asia. There are now seventy-seven thousand three hundred and thirty-eight of such native pastors and agents, and every year swells the number. American Christians can not reasonably be expected to add such an enormous burden to the already large responsibilities which they are carrying in their varied forms of home work and the present scale of foreign missionary expenditure. Even if they could and would, it would be at the expense of all further enlargement of the work, and at the same time it would still further weaken an already weak sense of self-reliance among the native ministers and helpers of Asia.

Moreover, the average Christian worker and giver in America is feeling the same strain himself. The so-called "era of prosperity" has given more steady employment to the mechanic and unskilled laborer, has given better markets to the producer, and has enormously increased the wealth of many who were already rich. But the men on fixed salaries, who form the bulk of our church membership, find that "prosperity" has greatly increased the cost of living without proportionately increasing salaries. Consequently, hundreds of thousands of American church-members are worse off than they were in "hard times." Tables presented to the arbitration committee which investigated the grievances of the employees of the Union Traction Committee in Chicago in 1902, showed that the price of thirty-seven necessary articles had gone up and fifteen had decreased, while the street-car employees had worked for the same wages for sixteen years. The average advance in the cost of living was given at forty per cent. in five years.* In such circumstances it is clearly out of the question for the Christians of the United States to meet these enlarged demands for the support of their own families, and in addition meet them for multitudes of Christians in Asia.

If, then, the problem of the increased cost of living in Asia can not be solved by increased gifts from America, what other solutions are possible? As an experienced missionary says: "To ask for more from

* Percentages vary in different localities, but after making all reasonable allowances, the general and incontestable fact remains that the expense of living in America has seriously increased.

America seems like a step backward; but to leave matters as they are is to see our churches seriously crippled."

Four Possible Solutions

First. Stop all expansion of the work, and use any increase in receipts to raise salaries. This is undoubtedly worthy of thoughtful consideration. To what extent is it right to open new fields and enlarge old ones when the workers now employed are inadequately paid? Plainly, the mission boards should carefully consider this aspect of the question. As a matter of fact, many of them have already considered it. The Presbyterian Board has repeatedly declined urgent requests to establish new stations, on the ground that it could not do so in justice to its existing work. But as a practical solution this method is open to serious difficulties. A living work must grow, and the living forces which govern that growth are more or less beyond the control of the boards. The boards are amenable to their constituencies, and those constituencies sometimes imperatively demand the occupation of a new field, as, for example, they did in the case of the Philippine Islands, some boards which at first decided not to enter the Philippines being afterward actually forced into them by a pressure of denominational opinion which they could not ignore. Moreover, the missionaries themselves are equally insistent in their demands for for enlargement. Some boards are literally deluged with such appeals. The missionaries who have most strenuously insisted on the policy of no further expansion till the existing work is better sustained have sometimes been the very ones who have strongly urged that an exception should be made in their particular fields, without realizing that the argument from "exceptions" is so often pressed that it is really the rule and not the exception at all. And the churches and missionaries are usually right. The argument that new work should not be undertaken until the existing work is adequately supported, would have made Paul and Barnabas disobey the call of the Holy Ghost to leave the little church in needy Antioch to preach in other regions, would have prevented the extension of Christianity into England and Germany and America, and would now strangle all foreign missionary effort, for we are repeatedly told that our land is not yet Christianized. God is calling His people to go forward. His voice is frequently very plain, and the boards, with all their care and conservatism, are then obliged to expand.

Second. Diminish the number of native pastors, helpers, and teachers, and increase their work. In some places this might be done by grouping congregations and fields. But the places where this could be wisely effected are so few that the relief to the situation, as a whole, would not be appreciable, especially as the native Christians would not give so liberally under such an arrangement. Their sense of responsi-

bility would be weakened if they had only a half or a quarter of a pastor's time instead of the whole of it. Besides, the native force is far too small now. Instead of being diminished, it should be largely increased. The great work of the future must be done by native ministers. If Asia is ever to be evangelized, the work will be largely done by Asiatic evangelists. To deliberately adopt the policy of restricting the number of such evangelists and teachers would be suicidal. As a solution, therefore, this method is quite impracticable, as it would be a relief at the expense of efficiency.

Third. Expect native leaders to earn their own living, either wholly or in part. There is Pauline example for this method. Some of the Presbyterian missionaries in Laos have adopted it by inducing the members of a given congregation to secure a rice-field and a humble house for their minister. The Korea missionaries have very successfully worked this method by insisting that the leaders of groups shall continue in their former occupations, and give their services to Christian work without pay, in some such way as Sunday-school superintendents and other unpaid workers do in America. This method is deserving of wider adoption. It would give considerable relief in many other fields. It was probably the way that the early church grew. "Two opinions," says Dr. J. J. Lucas, "have been held in regard to the basis on which the salaries of native agents should be fixed. One is that such a salary should be paid as would remove all excuse for engaging in secular work, demanding all the time of the pastor for spiritual work; another is, that acknowledging the salary to be insufficient, the pastors be expected to supplement it by what they can get from field and vineyard. If self-support is to be aimed at, at all cost, then the latter plan is the only feasible one, with the dangers of its abuse. There is no doubt, however, that a man who loves the Gospel ministry, and is devoted to it can, without the neglect of spiritual affairs, do enough outside to materially lessen the burden that would fall on the Church in his support." But this method of itself would hardly solve the problem. However well adapted to the beginnings of mission work, it fails to provide a properly qualified native leadership. To do efficient work, a native pastor must give his whole time to it, and to that end he must have a salary which will make him "free from worldly cares and avocations." We insist on this in the United States, and the reasons for such a policy are as strong on the foreign field. The minister in Asia as well as the minister in America must have a salary. The laborer is worthy of his hire.

Fourth. Insist upon a larger measure of self-support. The native churches must be led to a fuller responsibility in this matter. Grave as are the temporary embarrassments which the increased cost of living is forcing upon them, and trying as is the permanent distress of

some of them, yet as a whole the economic revolution will undoubtedly enlarge the earning capacity of the native Christians. Indeed, the new principles of life which the Gospel brings should make them among the first to profit by the changed conditions, and as their wealth increases, their spirit of giving should, and under the wise leadership of the missionaries undoubtedly will, increase. For these reasons, the Presbyterian Board of Foreign Missions took the following action July 2, 1900:

As having reference to the question of self-support of the native churches on the mission field, and in view of the fact that some of its missions are proposing to increase the salaries of native preachers and helpers on account of the increased cost of living, the board is constrained to look with no little apprehension upon the prospect of continuing and increasing demands of foreign aid in proportion to the contributions made by the churches themselves. Increased intercourse of Eastern nations with those of the West has led and will still further lead to a gradual assimilation to Western ways and Western prices, and unless the self-reliant spirit of the churches can be stimulated to a proportionate advance, there is a sure prospect that the drafts upon mission funds will be larger and larger in proportion to the amount of work accomplished. In view of these considerations, it was resolved that the missions in which such increase is proposed be earnestly requested to arouse the churches to the purpose and the endeavor to meet this increased expenditure, instead of laying still larger burdens upon the resources of foreign funds. The board deems this necessary not merely to the interest of its expanding work, but to the self-reliant character, the future stability and self-propagating power of the churches themselves.

There appears to be no alternative. And yet this policy, while adhered to, should be enforced with reasonable discretion and due regard to "this present distress." How can Christians, who can barely live themselves and pay a half or two-thirds of their pastor's present support, suddenly meet this call for enlarged salaries? For reasons I have already given, it is harder for them to make ends meet now than it was in the old days of primitive simplicity, while in many places, notably in India, and some parts of China, a profession of Christianity is followed by a business and social ostracism, so that the Christian is impoverished by the loss of employment which he already had. In these circumstances, both board and missions must simply do the best they can, and neither allow the emergency to sweep them into a mistaken charity which would be fatal to the ultimate interests of the cause, nor allow a valuable native worker to suffer for the necessaries of life.

It is idle, however, to urge as a reason for increasing the salaries of native Christian pastors, teachers, and helpers, that a qualified Asiatic can earn more in commercial life than in the ministry. Such arguments often come to mission boards. But Christian work can not

compete with business in financial inducements either at home or abroad. It is notorious that in America ministers and church workers generally do not receive the compensation which they could command in secular employments or professions. The qualities which bring success in the ministry are, as a rule, far more liberally remunerated in secular life. The preacher who can command $6,000 or $8,000 in the pulpit could probably command three or four times that amount in the law or in business. Men who are as eminent in other professions and in the commercial world as the most eminent clergymen are in the ministry usually have incomes ranging from $20,000 to $100,000 a year, and have no "dead line" of age either. As for other ministers, the Rev. Dr. B. L. Agnew, Secretary of the Presbyterian Board of Ministerial Relief, is authority for the statement that the average salary of ministers in the United States does not equal the wages of a mechanic. A missionary writes: "Practically all our native pastors are underpaid." The same thing might be said of all the home missionaries and of two-thirds of the pastors of the other churches at home.

The churches of America can not, or at any rate will not, do for the native ministers of Asia what they are not doing for their own ministers. The world over the rewards of Christ's service are not financial. Those who seek that service must be content with modest support, sometimes even with sore poverty. This is not a reason for the home churches to be content with their present scale of missionary giving, nor does it mean that mission boards are disposed to refuse requests for appropriations. The boards are straining every nerve to secure a more generous support, and they will gladly send all they can to the missions on the field. But it is a reason for impressing more strongly upon the young men in the churches of Asia that they should consecrate themselves to the Master's service from a higher motive than financial support, and that while the boards will continue to give all the assistance that is in their power, still the permanent dependence of the ministers of Asia must be in increasing measure upon the Christians of Asia, and not upon the Christians of America. Hundreds of native pastors are already realizing this, and are manifesting a self-sacrificing courage and devotion which are beyond all praise. Said Mr. Fitch, of Ningpo, to a Chinese youth of fine education and exceptional ability: "Suppose a business man should offer you $100 a month, and at the same time you had the way opened to you to study for the ministry, and, after entering it, to get from $20 to $30 a month, which would you take?" And the youth answered: "I would enter the ministry." He is now teaching in a mission school for $12 a month, tho he could easily command $30 a month in a business position. The hope of the churches of Asia is in such men.

THE WORD "ISLAM"

BY CANON EDWARD SELL, OF MADRAS, INDIA, 1865

The Honorable Mr. Justice Syed Amir Ali, commenting on the word *Islam*, says: "The word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness." There seems to be some ground for this statement in the text: "There are some among us who have gone astray. And whoso is a Moslem he seeketh after the right way." The word *aslama* (became Moslem) is interpreted by the commentators to mean "those who placed the neck under the order of God," "those who came under the order," "those who sincerely accept the dogma of the Unity of God." The word *Islam* is not found in the early Meccan Suras. It occurs twice in late Meccan ones: "That man's breast will be open to Islam"; "Shall he, then, whose breast God has opened to Islam?" It occurs four times in Madina Suras: "The true religion with God as Islam"; "Whoso desireth any other religion than Islam, that religion shall not be accepted from him"; "It is my pleasure that Islam be your religion," and "Who more impious than he who, when called to Islam, deviseth a falsehood concerning God?"

A contrast between *iman*, or faith, and *Islam* is shown in the text: "The Arabs say, 'We believe.' Say thou, 'Ye believe not'; therefore say rather, 'We profess Islam,' for the faith (*iman*) hath not yet found its way into your hearts." There are various forms of the verb in the sense of embracing Islam, and the noun *Moslem* is also used, but they are found for the most part in late Suras. The meaning assigned in Persian commentaries to Moslem is *munqad* and *hukmbardar*, both of which words mean submissive or obedient to orders given.

There is a verse which seems to be on the side of resignation: "They who set their faces with resignation Godward and do that which is right, their reward is with their Lord." Again in the same Sura we have "I resign myself to the Lord of the Worlds." Islam is defined to be outward obedience, and when sincerity is joined to it, as shown by a belief in God, angels, Divine books, prophets, the last day, and the predestination to good or evil, it makes a man a true believer.

Sharastani, in the Milal wa Mithal, draws a distinction between *Islam*, *Iman* (faith), and *Ishan* (devotion, benevolence) in the following tradition: "Gabriel one day came in the form of an Arab and sat near the prophet and said: 'O messenger of God, what is Islam?' The prophet replied: 'Islam is to believe in God and His prophet, to say the prescribed prayers, to give alms, to observe the fast of Ramadhan, and to make the pilgrimage to Mecca.' Gabriel replied that

he had spoken the truth, and then asked the prophet what Iman was. He replied that it was to believe in God, angels, books, prophets, the last day, predestination. Again Gabriel admitted the correctness of the definition, and inquired what Ihsan meant. The prophet replied, 'To worship God as if thou seest Him, for if thou seest Him not He seest thee.'"

Thus a Moslem, one who keeps the outward works of the law, may be a saved man, or one under or about to come under condemnation; but when he sets his face Godward and doeth that which is right, he adds *Ihsan* to *Islam*, and is a *Muhsin*—that is, one who, in addition to performing the outward duties of the law, shows active benevolence; and when to all this is added *tasdiq*, or sincerity of heart, leading on to *Iman*, or firm belief in the articles of the creed, the man is a *Mumin*, or a true believer, which seems to be the highest state of all. "The true believers (*Al Muminum*) are only those who believe in Allah and his apostle, and afterward doubt not." Dr. Hirschfield considers that "Syed Amir's definition of *Islam* as a 'striving after righteousness' only reflects the theoretical and moral side of the question, which is limited to the initial stage of Islam." The meaning which has obtained favor in the Moslem body at large seems to be the one I have described—viz., the formal performance of certain outward duties. The fact that the term is not found in the earlier Suras supports this view, for it was only as the system grew into shape that the Arkan-i-din, or five obligatory duties of Islam, came to be fixed as those which he would be a Moslem must perform. If there ever was an ethical meaning attached to the term *Islam*, it seems to have been lost in very early days, for it is difficult to fix a period in which it was not used in the mechanical sense now universally accepted by Moslem commentators. The very term *Islam* thus emphasizes that side of religion which St. Paul so earnestly contended against in the Judaism of his day, and which he defines as "works of the law by which no flesh shall be satisfied."

The Mohammedan idea of the term *Islam* is quite in accordance with Jewish thought, to which Mohammed owes so much, for Hirschfield quotes a Rabbinic precept to the effect that "it is not the study of the law which is most important, but the practise thereof."

Tho this takes away from *Islam* the name of religion, and from *Moslem* the name of the man who professes *Islam*, much of the beauty which has gathered round the ethical idea of complete submission to the will of God, and lowers both terms to the idea of submission to a code of outward observances, one at least of which is compounded largely of old pagan rites; yet it must be borne in mind that Moslems have in the term *Mumin* a word of higher meaning, which includes a sincere faith in what they believe to be the fundamental truths of their creed. Still, much of the praise European writers have bestowed on the words *Islam* and *Moslem* is out of place, for these terms do not connote a humble submission to God's will, but the attaining of righteousness by submission to the preformance of certain outward religious acts, which in Islam, as in other religions, tends to foster self-righteousness.

INTERIOR OF A KENTUCKY MOUNTAINEER'S CABIN

BEREA COLLEGE AND ITS MISSION

BY DELAVAN L. PIERSON

The recent legislation aimed against Berea College by the Kentucky lawmakers recalls the thrilling history of the early days of Berea, and the powerful influence which it has exerted on both the colored and white races of Kentucky and the neighboring States. This college is unique in being the only Southern college where any considerable number of the two races have been educated together on equal terms. It has been and is an important factor in the struggle to solve the great "negro problem" of the South.

No problem can be said to be solved until it is solved rightly. There may be many difficulties in the way, and good men may differ in their opinion as to what the true solution is, but no unworthy compromise and no mistaken method will stand the test of time. Moreover, Christians will agree that in problems involving moral and spiritual principles no solution is correct which is out of harmony with the spirit and teachings of Jesus Christ. It is on this belief that Berea was founded, and on this basis it has continued for nearly half a century; for this belief her friends have been called upon to suffer reproach, contumely, ostracism, and sometimes even bodily injury. In this little town in Madison County, Kentucky, there has been waging for fifty years the noble battle of principle against prejudice, the spirit of Christian brotherhood against physical, mental, and spiritual bondage.

Berea was founded by Kentuckians who had become convinced of

the sinfulness of slavery, and Rev. John G. Fee was called to be the pastor of their anti-slavery church. Mr. Fee was himself an inheritor of slaves, but he set them free for conscience' sake, and, in consequence, he was disowned and disinherited by his parents. When he came to Berea he found it a wilderness, but a settlement gradually grew up which stood for free speech and loyalty to the Union government. In 1855 a school was founded on the same principles, with Rev. J. A. R. Rogers as principal and two young graduates of Oberlin College as teachers.

Mr. Fee stood boldly for freedom of mind and body for black and white alike. His opponents resorted to mob violence—the usual weapon of ignorance and error—to silence him, but they failed. Mr. Fee's daughter says that in her childhood she thought no more of a mob than of a thunder-storm—she supposed that "everybody had mobs." But tho the fearless preacher was waylaid and threatened, dragged from his pulpit to be hung, stoned, and on various occasions seemed in imminent danger of being shot or drowned, he nevertheless refused to flee or keep silence. The opposition finally culminated in 1859, when an organized mob, said to be composed of the "wealthiest and most respectable" citizens of the county, marched to the homes of Mr. Rogers and nine other families, and demanded that they leave the county within ten days. After much thought and prayer, and a fruitless appeal to the governor, the demand was complied with: the school was closed and the ten families left, confidently declaring that they would return again. This expectation was fulfilled after the close of the Civil War, for in 1865 Professor Rogers reopened the school, reorganized the board of trustees, and obtained a charter for a college. It was a dramatic and significant event when a few years ago Hon. John D. Harris, one of the mob, publicly shook hands with Principal Rogers, and told him that he was very glad indeed that he had returned to the State.

Berea and the Colored Students

The school had been founded to "promote the cause of Christ" and to "furnish facilities for education to all persons of good moral character." Since this did not exclude colored persons, three trustees resigned when that clause was adopted. Now the question took practical shape, for three young colored men, who had served in the Union Army and wore the blue, asked to be admitted as students. They were not turned away, tho it was evident that serious consequences might follow. The morning when those three young men entered, half of the students walked out. Considerable excitement prevailed for a time, and a state superintendent of public schools expressed the enlightened sentiment that Berea was a "stench in the nostrils of all

true Kentuckians." The storm blew over, however (as most storms will), many of the disgruntled ones returned, and the number on roll steadily increased. Colored young men and young women began to take advantage of the opportunities afforded at Berea, and at times they comprised two-thirds the total number attending. Since the opening of the State Normal School for Colored People, however, the proportion has decreased, until now they only number one hundred and seventy-four out of a total enrolment of nearly one thousand.

Thus for nearly forty years colored students have been received in Berea unchallenged by the State authorities. Now, after all this period of successful operation, the bill has been passed by the legislature prohibiting the coeducation of the races. This bill is an evidence of the negrophobia which is sweeping over the South. It was introduced by Carl Day, of the "bloody Breathitt" County, and is evidently a political move to win the favor of those who desire to keep the colored people in subjection, and also of those Democrats who dislike Berea's work for the education of mountain Republicans. It is interesting to note that the college students voted practically unanimously in favor of the present system, and four-fifths of the white voters of the town signed a testimonial and remonstrance to the legislature against the passage of this bill.

Many evils were predicted as the inevitable result of disregarding the color-line in Berea, but not one of these fears have been realized. There has never been any compulsion as to social intercourse. The students of the two races do not room together, but when the two races must live and work side by side in the South, it is dificult to see what disastrous results should be feared from their working together in the field or in the classroom. The prejudice naturally brought by the white students is usually soon overcome. Perhaps the most serious trouble which has arisen between the races occurred years ago, when an uncultured white girl called a fellow-student "nigger" and was designated in return "poor white trash."

All the influence of the college is against intermarriage, and no scandal has ever been a blot on Berea's escutcheon; in fact, the Christian enlightenment of the two races is the surest way to prevent any such thing. A Kentucky mother who wanted her son to go through Berea, but feared lest he might marry a colored girl, admitted that he was in greater danger of forming an illicit connection with negresses in her own home city. Mulattos do not come from educated Christian parents. When Southerners are filled with forebodings lest their children take dark-skinned partners, it does not speak well for their home influence or for the strength of character developed in their offspring.

Right here it may be well to state briefly just what is Berea's attitude on this question of race coeducation. The college authorities do

not favor this in public schools, but claim that there may be exceptions to a general rule. It is well that some colored men and women should have an opportunity to measure themselves by the standards of the more favored race. We quote the following from *The Citizen*, a weekly newspaper published in Berea:

1. The first colored students were admitted in 1865. There has never been any occasion for lowering the standard of scholarship to adapt it to them.

2. Berea is not in any way peculiar in this matter. On the contrary, any college of high grade which excludes the negro is peculiar. Harvard, Yale, Chicago University, Columbia, and all great State universities admit negroes.

3. It is a matter of Christian principal with all these great institutions to treat a colored man exactly as they would treat a white man of the same character. If he is dirty or immoral—white or black—he is to be condemned; if he has made himself honorable and respectable, he should be respected. We should not despise or discourage a man because he is lame, or because he is black.

4. In fact, a true Christian will take pains to help and encourage any man who is lame or black, or who has any other misfortune for which he is not to blame. Jesus Christ taught us that *He* cares for all unfortunates.

5. The negro has abundantly earned recognition as a man. His mind develops under education, and even untrained often shows large ability.

6. This does not mean that we should favor intermarriage. We do stand for moral purity and virtue, and there have been fewer mulatto children born in the region which Berea influences than in any other part of the South.

7. The course which Berea has pursued for so many years has greatly benefited the whole commonwealth. The school has been of a strictly high grade. Negroes have been encouraged to improve themselves, and taught self-respect. White people have been emancipated from unreasonable prejudice. Peace and prosperity have been promoted. None of the bad results which were predicted have come to pass.

8. While these are the principles held by all the teachers at Berea, we do not require every student to see things exactly in this way. Each student is perfectly free to select his own company and to hold his own ideas.

Berea's way is sensible and Christian, and it is the way approved by the great majority of the best people in the world.

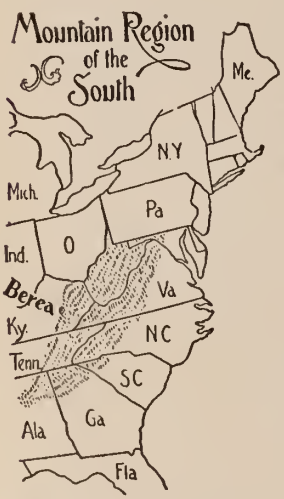
In what striking contrast to this is the spirit breathed in the remarks of Governor Vardaman, of Mississippi, in vetoing a bill to appropriate $10,000 to aid a colored normal school in his State. He said in part:

Literary education, the knowledge of books, does not seem to produce any good, substantial results with the negro, but serves rather to sharpen his cunning, breeds hopes that can not be fulfilled, inspires aspirations that can not be gratified, creates an inclination to avoid honest labor, promotes indolence, and, in turn, leads to crime."

These statements can not be substantiated by facts. They have been refuted again and again. The colored educators all over the South are a standing proof of what the negro can become when given even a small opportunity. Kentucky has been glad to take every colored student Berea could even partially train and set them up as models and leaders for the freedmen. When the State sought for teachers for their colored normal school they went to Berea for them. The leadership of Governor Vardaman will tend to make the negro a beast; that of Berea will develop him into an intelligent, loyal Christian citizens. The college is a mighty force in helping to solve the great Southern problem—first, because it gives the negro an opportunity to "find himself," and, second, because it enables the white man to understand and sympathize with his dark-skinned brother.

Berea and the Mountaineers

But Berea's greatest field is among the mountaineers, who come from the Appalachian range, stretching over the "backyards of nine States." There are 3,000,000 of these hardy Americans—"our contemporary ancestors," as they have been called; for tho the best of Anglo-Saxon blood flows in their veins, the ideas of two centuries ago course through their brains. It is a case of arrested development due to isolation. No whistle of the locomotive re-echoes in their hills, and their wagon-roads are, in many cases, the beds of streams. They date events from "the year the bear went through," or, more recently, from "the year the bicycle went through." In large districts tongues are the only news-organs, and papers and periodicals are chiefly useful to paper their cabin walls or stop the chinks between the logs. Even their preachers are lamentably uninformed and have very circumscribed horizons. Some who are too lazy to work and too ignorant to teach school, will undertake to "tend some churches." Is it any wonder that when President Frost, on one of his mountain tours, asked a bright young hunter whom he met if he could write numbers, he received the guarded reply: "Reckon I can write some numbers."



On a piece of bark the questioner drew the nine digits. The young man read them all. Next came the combination of figures, including 1897.

"I don't guess I can tell that thar."

Dr. Frost explained it, and then asked:

"Do you know what 1897 means?"

"Hit's the year, hain't it?"

"But why is the year called 1897? It is 1897 years since what?"

"I never heard tell."

ONE OF KENTUCKY'S MOUNTAIN SCHOOLS—LUNCH TIME

But these people are made of sturdy stuff. If they can only be rescued from the limitations of their environment, and can be given the advantages of a modern Christian education, they may yet help to solve the present problems of our country as they once helped to save the Union. This is what Berea is seeking to enable them to do, and with marvelous success. The mountaineers are awakening to the advantages of "book larning." They are no longer content with scratching a scanty substance from the soil, or with maintaining a precarious existence by means of a "moonshiner's still." They have discovered that mind is worth more than muscle, and that to be quick at figures is better than to be quick at triggers. Teaching and other professions loom up before them as possibilities, and one lad recently walked one hundred and fifty miles to enroll as a student. Girls frequently ride many miles on horseback to Berea, and then by the modern alchemy of trade will transmute the horseflesh into cash and the cash into brains. They manage to com-

A HAND-LOOM IN A KENTUCKY MOUNTAIN HOME

plete their college course amid many hardships and often after much privation, but these trials only develop more fully the sterling qualities of character which fit them for responsible positions in business, State, and Church.

Some of Berea's Methods

The peculiarities of Berea are those which best fit the college to fulfil its mission. The courses must be adapted to the needs of those who have had few, if any, early advantages, and at the same time must enable those capable of leadership to obtain a liberal education. Much attention is given to normal work, and a large number go out each

A MOUNTAIN SCHOLAR AND HIS "UPRIGHT FARM"

year to teach in the district schools, and thus spread the blessings of Berea in many an intellectual wilderness.

Industrial training is also a prominent feature of the curriculum, so that this college is beginning to do for the mountaineers what Hampton and Tuskegee are doing for the Indians and negroes. This department serves the fourfold purpose of developing character, enabling the students to pay a part of their way, increasing the college equipment by student labor, and preparing them for the life that awaits them in their mountain homes. For the young women, domestic sciences, nursing, and dairying are taught by competent and practical instructors. The young men learn the science as well as the practical part of farming and forestry, blacksmithing, carpentry, and other

MANUAL WORK IN THE MEN'S INDUSTRIAL BUILDING AT BEREA

trades equally important for pioneers of civilization. The new men's industrial building, when fully equipped, will offer rare opportunities for them to learn the most practical of modern mechanical trades. The brick-yard produces about twenty-five thousand bricks a day.

Perhaps a clearer idea of what Berea is undertaking may be had from a tabulated statement of the courses:

For those who can not come to school:
I. Extension Work—Traveling Libraries, Lectures, Leaflets, Stereopticon—a work that touches five States.
For those NOT sufficiently advanced to get a teacher's certificate:
II. Trade Schools, Carpentry, Housework, Printing, Brickmaking, etc.—two years.
III. Model Schools—preparing for Normal and advanced courses.
For those sufficiently advanced to get a teacher's certificate:
IV. Farming—Gardening, Stock-raising, Forestry, etc.—two years.
V. Domestic Science—Sewing, Cooking, etc.—two years.
VI. Normal Course for teachers—three years, with practise teaching.
VII. Academy Course—four years, fitting for college and for life.
For those more advanced:
VIII. College Course—Classical, Philosophical, and Literary.
Adjunct department:
IX. Music—Reed Organ, Choral (free), Vocal, Piano, Theory.
X. Berea General Hospital—care of the sick—two years.

One unique feature of Berea is the number of small cottages rented out at a nominal sum to families who wish to enjoy these privileges. The younger children may attend the model school, the older ones

the college, and even the parents are enlightened by the public lectures, and stimulated by the atmosphere of the place. A father who, twenty years ago, had been dissuaded from coming to Berea, recently brought his whole family and settled under the shadows of the college. They support themselves by teaming and keeping boarders. One after another the nine children will be sent back to teach in the mountains.

A SAMPLE BEREA MOUNTAINEER

He is 6 feet 2 inches tall, and after 7 terms in Berea taught two schools of low grade. Then he returned to the college to fit himself for a higher grade of teaching

The system of university extension, or "a Chautauqua on wheels," which is carried on from Berea, is another very important and influencial part of its work. Not only are libraries of useful books loaned out to families of mountaineers wherever a reader can be found, but each year a number of professors from the college make long tours into the mountains, holding institutes, conducting religious meetings, and in general awakening the people to a sense of their need and the "glories of the possible" which are theirs. One result is seen in the increasing number of applications for admission to the college. In a recent letter President Frost says:

These are exciting days in Berea, as we have "overdone" the work of kindling a desire for education, and can not turn back boys who come in on foot one hundred and fifty miles! Last night twelve young men lodged in my house. I have just bought the largest dwelling-house in Berea, and shall turn it at once into a men's dormitory. A party of three young men and two young women arrived yesterday whose journey was interesting. They started from Letcher County, Ky., riding thirty miles on horseback to Stonega. There they found that a washout had cut off the train they had expected to take. They walked ten miles along the railroad track to Big Stone Gap, carrying their baggage. From that point to Berea

they came by rail—about one hundred and forty miles. Two of them had never seen the cars before, and only one had ever ridden upon them before!

The President and His Coworkers

It is, after all, the "men behind the guns" at Berea who have made the college effective in its campaign against ignorance and evil. No one can visit the institution and come into personal touch with them without being impressed with the high caliber of the men and women who are devoting their lives to this noble work. It has involved much self-sacrifice and faith for them to accept such a call to undertake large

THE BEREA STUDENTS AT MORNING CHAPEL

responsibilities with meager salaries in an institution which has often been misrepresented and misunderstood. But they are Christians of high ideals and attainments, who delight to lay their talents at the feet of their Master in the same spirit that they would accept a God-given call to any other mission field.

When President Frost and his wife came to Berea from Oberlin twelve years ago they found the college burdened with debt and difficulties. He brought to his task rare ability as a teacher and organizer, and high talent as an orator and writer; she brought her peculiar graces and gifts, which have made her an ideal hostess to visitors and a true friend to the students. Both of them entered upon their work with self-sacrificing devotion and zeal which characterizes the other members of the faculty. The result has been a wiping out of debt, a broadening of scope, a deepening of impressions, and a widening circle of friends who have established the enterprise on firm and lasting foundations.

Some Results and the Outlook

As might be expected, the effects of such devoted and intelligent endeavors can scarcely be overestimated. Leaders of the colored race have been trained to bring their people out of the bondage of indolence and ignorance and sin into the liberty of industry, knowledge, and love. Multitudes of the mountaineers are beginning to take great strides in the seven-league boots of knowledge out of the seventeeth century into the twentieth. Better still, boys who went to Berea

PRESIDENT WILLIAM G. FROST AND PROF. J. A. R. ROGERS

with revolvers have come home with Testaments, for the religious influence of the college, while non-sectarian, is strong and deep. The graduates are noted for their intelligence, friendliness, thrift, and honesty, and the sections into which they return are steadily improving in industrial achievements, educational facilities, social purity, and the safety of life and property.

Another result, of tremendous import to the nation, has already been mentioned—namely, the better understanding and closer sympathy which has been developed between the two races. The one has learned that a white skin may not necessarily indicate a domineering prejudice. The other discovers that man made in the image of God

includes the colored race, and that education and fair dealing makes him not more dangerous but more useful. This is another case where "mixin' larns both parties."

The outcome of Kentucky's hostile legislation is still uncertain. The trustees of the college have resolved to have their legal and constitutional rights defined by the courts. A law which interferes with academic freedom seems a dangerous invasion of personal liberty and

A MOUNTAIN SCHOOL

vested rights. The question is not a negro question, but one of the liberty of all men to use their talents and their property as they please so long as they do not interfere with the rights of others. Whatever may be the outcome, the trustees declare that they will not move the college, and will in some way provide for continuing their good work for both mountaineers and colored students. It is a time for the friends of Berea to rally round her with moral and financial support,* so that the present crisis may be turned to her advantage and to that of the hopeful but neglected classes, to whom the college has a God-given mission.

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* We earnestly hope that this may be a time when all will show their practical sympathy by helping to supply Berea's pressing needs. Among these are scholarships ($40.00 a year), better industrial equipment, and money for general expenses. Donations may be sent to the REVIEW or to President William G. Frost.

AN EXPERIENCE IN INDUSTRIAL EDUCATION

BY REV. H. F. LAFLAMME, COCANADA, INDIA
Missionary of the Canadian Baptist Church, 1887–

The conditions that prevail throughout India in necessitating a more general industrial education were the conditions that led us as a mission, some nine years ago, to undertake the industrial training of as many of our Christian boys and young men as offered for the purpose. We found the community with which we had to deal lacked elasticity and self-help. Except in one direction, and that the very lowest, the people lacked any knowledge of how to do things. They had no handicrafts, no industries, no enterprize, and no invention. The utter absence of this last inspiring faculty from the minds of the people of India is one of the most amazing and lamentable drawbacks to their material prosperity. The faculty of imitation is most highly developed, but the faculty of original invention has altogether died out, if it were ever one of their possessions, as it surely must have been. The causes for this undesirable state of affairs are not far to seek, but the remedy lies in the direction of putting them in the way of doing, of stirring within them the impulse to accomplish and the power to do so, and with this will come the long-lost faculty of inventing the ways and devising the means.

This sameness of occupation and the strict limitations of what occupations there are already leaves such a narrow margin that if the fruit of that occupation fail then there is nothing but starvation before the people. All India's eggs are in one basket, and that the agricultural basket; and if a series of bad seasons upset that, then the whole land is undone, for her people have no knowledge or capacity, except in a very small way, for any other calling. With these convictions in our minds as to the needs of India, we opened a school for carpentry which is now running in this place. Into this school we admit boys of over twelve and under twenty-five years of age. The former limit is set because a preliminary education is a *sine qua non* of the highest success in the lowest possible calling, and the latter age limit was fixed to prevent the school from becoming the dumping-ground for a lot of men who had failed in other callings, and by desiring to enter this at a time in life when they were not capable of learning to advantage what the school might be able to teach, would thus stand in the way of other younger and more promising material. A number of the older men are married, and when a lad reaches the age of eighteen or twenty he is encouraged to marry a girl of his own age and standing. But the single men have their sleeping-apartments removed from the quarters of the married. All are accommodated in about ten rooms, the married men being under the head carpenter, and the single men under the oversight of the compound school-

teacher. These rooms are provided free of charge. An old woman does the cooking for the single men, who pay her once a fortnight, when their own pay comes. This amounts in the case of the single men to 2, 2½, and 3 annas, and for the married men to 3½, 4, and 4½ annas for the first, second, and third years, respectively, and for only six days in the week, Sunday being given as a rest day.

Each boy on entering is supplied with an adz, a chisel, a plane, and some bits. These tools are increased as his capacity to use them increases, and when, after three or more years in the school, the man graduates regularly, he is presented with all those tools, and, in addition, a saw, a square, a brace, a hammer, a screw-driver, and a number of planes with the irons. Many of the tools he learns to make himself, and is made as self-contained as possible, so that when he goes out to face his village world he will be independent alike of his fellow craftsman and the town hardware merchant.

The benches, lathe, saws, drills, taps, and dies, and other tools, are supplied out of the annual grant from mission funds, which has for some time come to $250. This also includes the erection of good tiled roof-sheds and the supply of timber that is inevitably spoiled by so many who come in without any knowledge of the work at all.

The work done comprises chairs, tables, boxes, doors, windows, house-roofing, bookcases, all kinds of household furniture, country carts, plows, wooden shoes, foot-stools, and repairs of all kinds, including carriages. They work chiefly in teak, egesu, kamba, rosewood, and mangoe. There is never any lack of work, and the order-book is always away in advance of the delivery-book.

The attendance numbers about twenty-five, over whom there are two master carpenters, one drawing a monthly wage of $5.35 and free quarters, and the other a day coolie of about fourteen cents and no quarters. The work hours are from six to twelve and from two to six each day of the week except Saturday, when they get an hour off in the evening for sea-bathing. One hour of each evening, from eight to nine, is spent in study under the schoolmaster for five nights in the week. All of them know how to read, and some have studied as high as the second form.

Of the thirteen men who have taken a somewhat extended course in the school during its short history of eight years, eleven are following the trades there more or less fully mastered. One who spent four years in the school has become a noted plow-maker, and is now engaged in building a bungalow, and is said to be making about $6.35 a month. One after eighteen and another after only nine months in the school now have steady employment, and are making good livings at sawing. Three others, with three years each at school, are now making from twelve to sixteen cents a day. Most of them have steady employment, and are in demand.

The school has been established to meet the needs of a small community, and its sphere of operations has been necessarily limited to that community. During the eight and a half years of the school's existence, mission funds to the amount of $1,546 have been invested in it. Of this amount about $546 represent the value of the school's belongings, of which $217 are tools, $133 buildings, and $196 stock, and the increase of value in mission property. The remaining $1,000 may be set down as the cost of producing twelve masters, or $83 for each man. Is that man worth it? He has been raised by that sum from a wage-earning capacity of say six cents a day to that of twelve, which, in the working-days of a year, represent a total of about $20. This sum, on an investment of $83, represents interest at the rate of about 24 per cent., which, from a commercial standpoint alone, is a very good showing indeed. But then there is much more than just these twelve graduates of the school to be credited to that $1,000. There are, besides, a large number of boys and young men who have taken a partial course, and tho not now following the calling for which the school is designed to fit them, have been immensely improved by the education they have there taken on—an education in regular habits and hours, in discipline and control, in handicraft and observation, that has altogether widened and helped them, and made them of much greater value than they ever could have been without it to the communities to which they return and to the mission which has thus helped them.

SIGNS OF PROMISE IN INDIA

THE MISSIONARY SPIRIT IN THE NATIVE CHURCH

BY GEORGE SHERWOOD EDDY
Secretary of the Indian National Y. M. C. A.

The object of our foreign missionary enterprise is to establish a Church self-governing, self-supporting, and self-propagating, so that we have ground for thanksgiving and for hope in the rise of the missionary spirit in the native Church of India and Ceylon. This spirit is certainly growing. In the older missions especially the demand for a larger share in the government of the Church, and the deepening sense of obligation for self-support has been accompanied by the growing consciousness of responsibility for the evangelization of the unsaved. Among the scattered peoples of India, divided by languages and customs more than the nations of Europe, there is at last beginning to appear a national consciousness, a sense of patriotism. Among the Christians this shows itself in a zeal for evangelization.

Almost all the older and stronger missions of South India have organized missionary societies in the native churches. In South Travancore, in the London Missionary Society, the native Christians them-

selves support three workers for the evangelization of the heathen, in addition to their efforts to approach self-support. In the Arcot Mission of the Dutch Reformed Church the "Gospel Extension Society" raises annually over $300, and supports three evangelists and three colporteurs. In the Madura Mission of the American Board the native "Evangelical Society," now in its fiftieth year, raises annually some $475, with which they help several weaker churches and take part in the support of eleven evangelists. A similar society in the Lutheran Mission at Guntur has been the means of establishing a number of Christian among the heathen. "The Indian Christian Workers Union," of Bengal, is an attempt at an indigenous interdenominational movement among the young men for the evangelization of their own land. Tho small in numbers, their work is voluntary, independent, patriotic, Christian. In the South, "The Malabar Syrian Christian Evangelistic Association," without connection with any missionary or mission, raises annually over $300 for the evangelization of Travancore, and last year over $1,500 was raised by special collection. They sustain some forty workers as evangelists and teachers among the Hindus, Roman Catholics, and others, carry on a high-school of their own, and urge voluntary work upon all their Christians.

SECRETARY OF THE INDIA MISSIONARY SOCIETY OF TUNNEVELLY

Of still greater significance is the formation of missionary societies that have a wider horizon than their own local fields, and that feel the burden of evangelization for India as a whole. Among these might be mentioned the "Jaffna Student Missionary Society," established in 1901, which is supported and controlled by the Christians of Jaffna themselves. Its object is "to send the Gospel to Tamil-speaking peoples in neglected districts of other lands." It is distinctively a

foreign mission. The 2,000 members of the sixteen self-supporting churches in the American Mission of Jaffna, after raising $3,400 (nearly $2.00 per capita) among their own members in 1902, and having already an "Evangelical Society" which has for fifty years been controlled exclusively by the native Christians, and has given $300 annually to the support of three workers in the neighboring islands, have now also established a distinctively foreign missionary society to send missionaries to India and other lands. This society grew out of the Student Volunteer Band of Jaffna College, and was formed among the present and past students of that institution. Their first missionary was a young native teacher in the college, a graduate of the Calcutta University, who declined more than one large offer as a teacher in order to go to Tondi, a neglected part of the Madura district, for $10 a month. The work has now been carried on for several years, and four workers are supported by the society.

A Woman's Missionary Society has also been organized in Jaffna as an auxiliary to this mission, with its branches in all the churches, each woman taking a missionary box and contributing "a coin a day and a prayer." At the end of last year the women had some $270 in their treasury, after supporting their workers in Tondi. The native women control the affairs of the society, and almost put the men to shame by their devotion and ability.

Of yet larger possibilities is the new "Indian Missionary Society of Tinnevelly." Among the fifty-four thousand Christians in the Church Missionary Society Mission of Tinnevelly, many churches are not only self-supporting, but pay the salaries of all the catechists and teachers working in their district. In addition to this there has long been a mission conducted by the Native Church Council, raising some $270 a year for the support of a pastor, two evangelists, and eight teachers, some of whom have gone to the hill tribes in other parts of India. But in addition to all these, the new Indian Missionary Society, which has been organized by the young men of Tinnevelly, "seeks to develop," as their constitution reads, "by an indigenous organization, the missionary spirit of the native Church, in order to spread the Gospel in India and other lands." All Indian Christians of Tinnevelly contributing to the support of the society are considered members. Other contributors may become honorary members. The society is conducted by the officers and a committee of ten, composed exclusively of Indian Christians. The fact that the society is indigenous and independent has appealed powerfully to the native Christians, who have eagerly contributed to its support. One of the first to contribute is giving over $3 monthly to the society, in addition to large gifts to the Church itself. Some of the strongest young men have volunteered for service, and are willing to go out into new districts, to learn a new language, and to leave all for Christ. They are to begin operations

soon in an unoccupied part of the Telugu field. If these men can successfully work in language areas other than their own, think of the possibilities of the evangelization of India by Indian Christians themselves!

A still bolder undertaking is that of the "Home Missionary Society" of the American Baptist churches in the Telugu country. This was started in 1898, and has already become a foreign missionary society. After supporting two workers among the unevangelized jungle tribes in their own district, sending a third to the hill tribes of the Kurnool district, and yet a fourth to learn another language and work among the hill tribes of the Nilgiris, this society has now undertaken the splendid project of sending one of their choicest men to South Africa to work among the thousands of Telugu and Tamil people in Natal. This young man felt the call to go in one of their missionary meetings, and after praying and struggling for some years, and at last obtaining the consent of his wife to make the sacrifice, he consecrated all to Christ and sailed for Africa, sent out by his Indian Christian brethren.

JOHN RANGRAH
An India missionary to Africa

These are only a few of many missionary movements in the native Church of India. What these societies can do others will do. The missionary horizon is bright with hope in India. Let us not despise the day of small things. The great Baptist societies following Carey began with only a few shillings and fewer men. The beginning of the missionary movement in America seemed insignificant at the time. It doth not yet appear what these native movements may become. In their reflex action upon the native Church, and in their bearing upon the future evangelization of India and other lands, they must be reckoned with. Has not the time come to entrust more responsibility to the native Church? May not an advance in this direction be made all along the missionary line? The Church in foreign lands will rise to its responsibility and fulfil its high calling. Let us thank God and take courage!

THE ETHIOPIAN MOVEMENTS IN SOUTH AFRICA

BY REV. FREDERICK B. BRIDGMAN, DURBAN, SOUTH AFRICA
Missionary of the American Board of Commissioners for Foreign Missions

To the question, "What are you doing?" missionaries in Africa are familiar with the native answer: "Oh, I am just staying, just sitting." This reply characterizes the physical and intellectual attitude of the African during untold ages. Three successive generations of missionaries found the native still satisfied with his favorite occupation of "just sitting." That this condition should continue forever in the face of the Gospel faithfully preached and lived was impossible. But a pronounced change has come only in the last ten or twelve years, and it has come with such suddenness and force as to surprise even those most responsible for the transformation. Instead of the don't-care, let-the-missionary-do-it-all spirit, there is now the disposition to say to the white brother: "Hands off; let us plan and do for ourselves." The result has been the formation of native churches independent of missionary control. The first of these named itself the "Church of Ethiopia"; hence the term "Ethiopianism," as popularly applied to all independent religious bodies under native management.

While the importance of this movement as affecting the religious, social, and political future of Africa is admitted on every side, of the inner working of these independent churches very little is known. The facts in hand relate almost entirely to externals, such as churches, congregations, ordinations, and schools—things not easily hidden.

The Original Ethiopian Church

The original Ethiopian Church was organized in Pretoria during 1892. Its founder, Rev. M. M. Makone, had been a native minister of the Wesleyan Church, and in doctrine and form of worship the new organization continued to be Wesleyan. Its distinguishing feature was that it is a *racial* Church, composed of and controlled by Africans. Several years later a man named Dwane also left the Wesleyans and joined the Ethiopian Church. This man soon came to the front as a leader. The movement did not attract much more than local attention until 1896, when the Ethiopians held a conference in Pretoria, where the question of seeking affiliation with the African Methodist Episcopal Church in America was raised. The outcome was the appointment of three delegates to visit the United States, in order to confer with the authorities of that Church, and, if possible, to bring about a union. Only Dwane went to America, but he was so far successful that early in 1897 he returned under appointment as General Superintendent in South Africa of the African M. E. Church. He immediately set about the task of bringing the Ethiopian constituency into the fold of this American negro denomination. The following

year the colored American bishop, H. M. Turner, visited South Africa, and toured the country from Cape Town to Pretoria The seal of approval freely given by the bishop did much to remove the stigma of irregularity that had hitherto attached to the new movement. This gave great impetus to the cause, and before returning to America the bishop declared the union of the Ethiopian and African M. E. Churches to be complete.

But this union was more apparent than real. For scarcely had a year elapsed when, in August, 1899, Dwane made overtures to the archbishop of Cape Town, with a view to the reception of himself and following into the Anglican Church. This action, according to the Anglicans, was prompted by Dwane's discovery that the episcopate of the African M. E. Church was not valid. Perhaps a more likely reason is that Dwane's personal ambitions failed of the rapid realization for which he had hoped. Dwane stipulated that, tho received into the English Church, they should exist as a distinct order, with the right to hold property, with power to ordain priests and deacons for native work, and that they should keep the title "Ethiopian Church." The outcome was that in August, 1900, Dwane was received into the Anglican Church, and was appointed Provincial of the Order of Ethiopia. It had been agreed that the rank and file of the African M. E. Church should not be received *en masse*, but only as individuals should give proof of real conviction and apprehension of the truth.

Upon this issue of joining the Anglican Church, the African M. E. Church now divided—one section, reported to number 10,000, following Dwane, and the other section, numbering several thous and, remaining true to its adopted mother.

The African Methodist Episcopal Church

The origin of this Church is significant. In the preface of its Discipline we read: "In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees while in the act of prayer, and ordered them to the back seats." Several pages follow, narrating the hardships endured, the opposition encountered, and the litigation necessary before the persecuted secured their own house of worship and minister. This body assumed organic form in 1816. It soon began missionary work in Liberia and Sierra Leone, which is still continued. The Church in the United States has 5,000 ministers, 700,000 communicants, and holds property, church and school, to the value of over $50,000,000.

This colored American Church was invited to South Africa to espouse the Ethiopian cause, and under the representations of the ill-

treatment of native Christians by missionary bodies, glowing accounts of the great missionary opportunity, it is not strange that the African M. E. Church should have given the matter serious consideration. But certainly the course pursued by that leading bishop who investigated the situation on the ground was not complimentary to either his sagacity or thoroughness. To go to a distant land, and in a six weeks' tour receive members into the Church by the thousand, ordain sixty ministers and deacons on their face value, and then to welcome into fellowship at a few hours' notice congregations and pastors seceding from societies long in the field, all savors of the grossly superficial. The general conference at Columbus, Ohio, May, 1900, to which the South African branch sent four delegates, endorsed all that had been done by Bishop Turner, constituted South Africa the Fourteenth Episcopal District, appointed Rev. Dr. Levi J. Coppin, of Philadelphia, its first resident bishop, and voted $10,000 to aid in the establishment of a South African college. To-day this Church has eighty ministers and missionaries devoting themselves entirely to the work. The communicants number over 6,000. Their stations are scattered over all the Cape Colony, and many districts of the Orange River and Transvaal colonies.

From many quarters come bitter complaints that the African M. E. Church, like the Ethiopians, is building only upon foundations laid by others. Their houses of worship are often erected in close proximity to churches long established. Their "converts" are too often drawn from disciplined or disappointed applicants for admission to other churches, or from those who are ready for selfish reasons to forsake their first love. Bishop Coppin says: "In opening new work we prefer, very much prefer, to go to entirely unoccupied fields; but occasionally we are called to places where other churches are at work." Among such occasional places are: Cape Town, Worcester, Port Elizabeth, Uitenhage, Grahamstown, Graaf Reinet, and other centers long prominent for missionary activity. It is to be feared that the preference of the African Methodist Church for "entirely unoccupied fields" can not be very strong. When the missionary organ of this Church declares that it "sees no reason why in the next three years 50,000 members should not be added to it in Africa," it is evident that these numbers are not to be won from *heathenism*, but from the churches who, by lavish expenditure of life and treasure, have brought the natives to a knowledge of the truth.

The aspirations of the A. M. E. Church are only surpassed by its presumption. This same paper, *The Voice of Missions*, published in New York, and upon whose editorial staff are five bishops, advocates the holding of a conference of all mission boards, with a view to the transference of all their African work to the A. M. E. Church. It proposes this course on the ground of the acknowledged failure of

these boards to prosecute work in Africa. Moreover, it states that the founding of its South African college means the "solution of the great problem that has baffled the most astute missionary boards of the world."

Not so laughable or harmless were some articles in the *Voice* which touched on the South African race question. These spoke of the time when Africans would "whip" the British back to the Thames, as the Afro-Haitians whipped the French; of the time when the whites in Africa would be "bossed" by the Kaffirs, and of the founding of an African republic. Such sentiments, published during the war and widely quoted by the colonial press, not only intensified feeling against the independent native movement, but increased local prejudice against missions generally. In contradiction of the above statements, the African Methodists at the Cape publicly avowed their loyalty to the Crown, and the South African Conference passed resolutions begging the editors of the *Voice* to cease dealing with local, social, and political questions until after the restoration of peace.

While granting the African M. E. Church credit for pure motives, yet the course pursued since coming to South Africa in 1898 has not been such as to inspire confidence. Allying itself with a schismatic movement of doubtful character, exhibiting culpable ignorance with regard to all missionary endeavor in this land, and guilty of the folly of fostering race prejudice and disloyalty, the African M. E. Church must answer to a grave indictment against its boasted fitness for work in South Africa.

The colored Baptists of the United States also seem to contemplate beginning work in our midst—indeed, there is already work here that claims to be under these auspices. Several years ago their advance agent, Rev. Charles S. Morris, visited these parts, and in his speech at the great Ecumenical Missionary Conference mentioned that he received into the Baptist Church here one thousand two hundred members, representing seventeen different congregations. This statement carries its own condemnation. Mr. Morris might also have told his New York audience that he ordained to the ministry several questionable characters. Let the colored Baptists take up mission work in Africa and welcome, but let them strike for virgin soil. There is abundant room in one of those pestilential regions where Mr. Morris asserts the American negro is alone practically immune. But so far as we know, this gentleman himself carefully avoided the fever districts.

The African Presbyterian Church

A third movement, having headquarters in Cape Colony, is led by Rev. P. J. Mzimba, who was ordained to the ministry by the Free Church of Scotland at Lovedale. For twenty-two years he rendered faithful service as pastor of the Lovedale church, but resigned, with-

out warning, early in 1898. His ordination vow to "maintain the unity and peace of the church against error and schism" was deliberately broken, and he planned the disruption of the church while still its minister. He persisted in retaining properties with whose custody he had been entrusted, including buildings, title-deeds to land, £1,361, together with the records and documents of the church. Only by legal action were these restored to their owners.

Mzimba issued circulars, calling upon all members of the Free Church in South Africa to join his standard. Two-thirds of the Lovedale congregation followed him, and many other congregations also divided, so that promising schools were ruined. A year ago Mzimba claimed 6,500 communicants for the "African Presbyterian Church," a membership not gathered out of heathenism, but gained from a pioneer missionary church.

Joseph Booth in Natal

Let us now turn our attention to Natal, where Ethiopianism received an impetus from a most unexpected source. In 1896 Joseph Booth, an English missionary from Central Africa, appeared as the promotor of a scheme called the "African Christian Union." His prospectus was remarkable for its visionary proposals, coupled with consecrated ignorance. Mr. Booth's idea was to induce all of African extraction the world over to unite in the organization of a semi-benevolent joint stock company for the commercial occupation of Africa. Commercial power, he predicted, would eventually mean political control also. He estimated that if one-sixth of the civilized blacks of Africa and America gave one penny a day, there would be available £3,000,000 annually. This sum, invested yearly for ten years, was to purchase and work great plantations of sugar, coffee, and cotton; it was to buy and operate steamers not only on the African lakes and rivers, but also oceanic lines to England and America. Mr. Booth said: "Let the African be his own employer, develop his own country, establish his own manufactures, run his own ships, work his own mines, and conserve the wealth from his labor and his God-given land for the uplifting of the people and the glory of God. Let the call be long and loud and clear to every one with African blood coursing in his veins." The heading of the appeal was: "Africa for the Africans." Mission stations, schools, farms, and all industries were to be manned by Africans only. The one illustrious exception was to be—Joseph Booth!

Such was the astounding proposition with which an Englishman, in the name of Christ, sought to infatuate the native mind, and this, too, in that crucial year of South African missions—1896. It was in vain that missionaries warned and remonstrated. It mattered not to Mr. Booth that repeated attempts to establish even a sugar-mill run

by natives had all failed. In Durban he succeeded in gathering one hundred educated natives from all parts of Natal. At an all-night meeting these natives listened to Mr. Booth's proposals, and then proceeded to apply his principle, "Africa for the Africans," by demanding that he, too, should be excluded. Mr. Booth argued that without him the scheme would fail, and finally, at about dawn, most of the natives left the room. The disappointed visionary then resorted to the United States.

Tho this scheme was itself foredoomed, it can not be doubted that the attendant agitation acted as a powerful stimulus on the schismatic spirit. It was a wind fanning the flame. We would not unduly emphasize Mr. Booth's propaganda, for restlessness and discontent were already widespread. Nevertheless, previous to this date (1896) there had been in Natal no really serious disaffection. To-day there are some nine independent bodies whose boast is that in religion, at least, they are no longer "under the boot of Europeans."

The Zulu Congregational Church

One of the first and most prominent of these factions was that connected with the mission of the American Board. The storm-centers were Table Mountain (near Moritzburg) and Johannesburg. At the former the main point at issue was the refusal of the preacher to remove to another place at the request of the mission; at the latter the difficulties related principally to the holding of property to the purchase of which the people had contributed, and to the ambition of the congregation that the preacher rather than the missionary be their recognized head. The whole question was simply that of control.

Two years of prayerful effort looking toward adjustment seemed to show only a greater misunderstanding and an ever-widening breech between the native churches and the mission. During this period the Conference of Foreign Mission Boards in America issued a circular letter to the churches of various fields, urging them to undertake more fully self-support. The Zulu churches interpreted this appeal to mean not only *self-support* but *self-control*, with emphasis on the latter. They seemed to take the letter to be official notification from the board that the missionaries were no longer needed. These misconceptions naturally complicated the situation. Matters went from bad to worse until, in the latter part of 1897, the preachers at both Table Mountain and Johannesburg withdrew from the mission, taking with them fully half of both membership and constituency of their congregations. The seceders promptly organized the "Zulu Congregational Church."

In the questions at issue the seceders had the full sympathy and moral support of practically our entire constituency, and it is prob-

able that the secession was not undertaken without the sanction of the American mission churches. The peril of complete rupture between the mission and its churches which had been built up during sixty years was imminent. To avert this disaster God used at least three agencies:

(1) He gave the missionaries grace and patience, tho slandered and abused almost beyond belief, to discuss for days at a time the points of difference.

(2) The fact of so large a proportion of the people being dependent upon mission lands for a place to live, undoubtedly exercised a restraining influence.

(3) Perhaps more than all, an ill-advised move on the part of the two leaders of the Zulu Congregational Church thwarted their confident expectation that all the churches would soon join them. Early in 1898 these two seceders sought ordination, and obtained it in an irregular way. The Zulu has an inborn respect, amounting almost to reverence, for precedent, for law. The ordinations in question displayed so manifest a disregard for regularity in ecclesiastical procedure that our native leaders drew back. The secessionists then accused the pastors and churches of broken faith in thus forsaking them in midstream. Estrangement followed, and the time thus gained saved the day.

The Zulu Congregational Church had gone so far that there seemed no possibility of reconciliation. But at the earnest request of its native pastors, the mission appointed a committee to cooperate with the churches in a final effort to bring about reunion. After some hesitation the Zulu Congregational Church met this proposal half way, and the negotiations resulted in the reunion of the mission churches and the Johannesburg wing of the Zulu church. We regret that the less influential Table Mountain section held aloof, and still continues under the old name.

The immediate occasion of this movement in questions of property and discipline, the inability of our best native Christians to comprehend the aims and motives of the missionaries, the deliberate secession, the irregular ordinations, and the utter disregard of the principles of Christian comity, are all typical of the various Ethiopian bodies. The notable exception in the case of the Zulu Congregational Church was the reconciliation, and this was not attained without grave but inevitable concessions by the mission. From the *native* standpoint the agreement then reached may be well considered the Zulu Magna Charter in matters ecclesiastical. That agreement, with but slight limitation, conceded the right to autonomy in accordance with Congregational polity. It was the beginning of a new order in the history of the American Zulu Mission.

Other Ethiopian Bodies

In northern Natal the Free Church of Scotland has experienced serious trouble. The purchase by natives of thousands of acres in open competition with Europeans (thus perhaps giving a sense of superiority), the exemption of many from native law, tribal politics, questions of discipline and consequent friction with missionaries, were all contributing causes to the schism. This "Uhlanga Church" (the National Church) is charged with preaching political independence and with abetting the Boers during the war; some of its leaders are described as drunken and immoral, and quarreling and internal dissensions are rife.

In neighboring districts the Gordon Memorial Mission and the Wesleyans have also suffered by split-off parties.

In the Noodsberg region the followers of 'Mbiyana, an ordained man who left the American Mission in the early eighties, are still in evidence. But they make little headway. Their morals are so low that the heathen remark that such "Christians" in no way differ from themselves.

In the coast belt there is a body calling themselves "Ethiopians," who have their headquarters in Durban. Near the southern border may be found the "Amakusha" (Cushites), who are under the auspices of the colored Baptists of America. These Cushites have themselves divided, a number having left to form a sect whose distinctive tenet is the practise of foot-washing.

The Meaning and Influence of the Movement

What mean these phenomena in their relation to the Kingdom of God? Let us first recognize the ground for hope underlying the restlessness of which Ethiopianism is but the manifestation. This hope is that born of life, a life not superimposed but imbued by Him who came that they might have life and have it abundantly. The primary expression of this life may be crude. It is shown in the desire to be somebody, to do something, to initiate, to enjoy the sense of proprietorship in homestead, business, school and church, a desire which has seized Zulu, Xosa, Basuto, Bechuana, and Bamangwato—in fact, all such tribes south of the Zambesi as may be termed evangelized. Rip Van Winkle in Africa is awaking from the slumber not of decades but of centuries; he is feeling about for his bearings. The African blind man has only recovered his sight so far as to see "men as trees walking." Shall we not trust Him who has begun the cure to complete it? Tho this new life is to-day marred by excrescent growth, tho the distorted vision occasions many blunders, yet let us recognize that there is growth, there is vision. A great race hitherto content to grovel has at last begun to aspire. We emphasize this self-evident truth because the lamentable phases of Ethiopianism well-nigh constrain us to overlook it. Had missionaries been quicker to grasp its

real significance some of the evils might have been averted or at least mitigated.

A conspicous lack in the whole movement is the absence of a genuine missionary purpose. Primarily the aim seems to be not to take the Gospel to the unevangelized, but to form new churches in the very fields long occupied by mission societies. Paul's ambition "not to build upon another man's foundation" is just reversed by all Ethiopian bodies. The very hope of existence is based on the expectation of reaping where others have sown. It is difficult to conceive what good can possibly come from the disorder, division, and destruction wrought by these independent movements. Yet there can be little doubt that henceforth Ethiopianism is to be one of *the* problems of missionary endeavor in all Africa, whether on old or virgin soil. In future, work begun in the remotest wilderness will not require two and three generations for the outcropping of independency. Tho slow to lead, Ethiopianism is not slow to follow; witness its disquieting presence in the Barotsi mission, north of the Zambesi. This new ism threatens to be the parasite of African missions. The crying pity is that just as the Native Church has reached the position where it could be mightily used in pioneer evangelism, it should instead direct its new-born energies to the discomfort of those institutions to which its own light and power are due.

Ethiopianism must also answer to the charge that its influence is on the side of low morals. While the secession factions profess loyalty to the standards of the Church from which they withdrew, yet testimony invariably shows that there is little adherence to those standards in practise. Generally speaking, native churches have not yet that backbone which would enable them to perseveringly enforce high standards of discipline. To the native Christian weakness in discipline soon means license. Again, the leaders of secession in establishing their new cause have naturally been eager to secure as many adherents as possible. Strict discipline would mean the alienation of many coveted supporters, and would entail such financial loss as to threaten ruin. The result has been a compromise with heathenism. That *profession* and not *repentance* is the requirement for membership is somewhat indicated by the large numbers rapidly recruited under the Ethiopian banner. As nearly as can be determined, in the seven years since the movement became prominent it has gained a membership of about twenty-five thousand. Compared with the slow, laborious growth of mission churches in South Africa, this large number is a doubtful compliment to the Ethiopian type of Christianity. Remembering the scarcity of natives prepared for Christian service, it would be interesting also to know the intellectual and spiritual fitness of the more than seventy natives whom the African Methodist Church has within five years set apart to the ministry.

In the face of these facts, what shall be the attitude of mission churches to the Ethiopian? Shall they fellowship with him? Shall Ethiopian baptism be reckoned valid? Shall he be received by letter? What shall be the reply to those schismatic bodies which ask to be taken *en masse* into the fold of mission churches?

Ethiopianism and South Africa's Race Problem

The elements of this problem are three—religious, social, and political. The prominence given to the occasional seditious act or utterance is not merited as compared with the gravity of certain other considerations, as: (1) The most unhappy emphasis given to the color line, for Ethiopianism is nothing if it is not anti-white. In one aspect, it is the reply of the native to the unfriendly attitude of the colonist. Furthermore, the appearance of the American negro from the bitter scenes enacted in the Southern States will hardly help to allay the racial antagonism. (2) Then mark the aptitude of the native for politics. During untold generations his training has been in the line of turning every circumstance to political advantage. His life depended upon ability for intrigue. On the other hand, religion is with him a new graft. The characteristics of the old tree still predominate. Too often, trusted converts wofully confuse the things of Cæsar and the things of God. The oldest churches are rent by tribal politics. It is feared that the native, possessed of this genius and already estranged from the European in religion, is but a step removed from organized resistance in matters social and political.

When, in addition to these considerations, we recall the striking disparity in the populations of South Africa (in round numbers, colored, 4,000,000; white, 800,000) we need not wonder at the apprehension of the public on account of the spread of Ethiopianism. The effect on the colonial governments has been to look with still less favor upon mission work. In Natal this opposition was manifested, first, by an abortive attempt to prevent *all* native ministers from acting in the capacity of marriage officers. With such a restriction imposed upon the irresponsible and irregularly ordained preachers we would, of course, sympathize. In the second place, the government has definitely refused to allow the placing of native workers on the locations, and is disposed to close work already established on locations. This policy of the government not only seriously limits the field for mission work, but it defeats itself. Instead of acting as a check on Ethiopian spirit, the injustice of the ruling gives thoroughly loyal natives good ground for feeling aggrieved.

The fear of a native uprising is largely mitigated by a well-known defect in native character—*i.e.*, his inability to cooperate, to hang together. Even Ethiopianism, the native's most successful attempt in extended cooperative effort, has itself been repeatedly the victim of schism. The danger is that circumstances may arise which shall drive

the native populations to stand together in self-defense. The anti-black tirades in press and on platform on the one hand, and the anti-white agitation on the other, may some day be the furnace, the vacillating, blundering policies of governments may provide the hammer, and the struggle for racial supremacy may be the forge upon which the aboriginal tribes shall be welded. Repression of life is hazardous. Let the colonies withhold from the native the education and the opportunity for self-improvement and advancement in civilization which he craves and which are his right, let them try to suppress legitimate religious activity, and it will be not "Oom Paul" but John Bull who "sits on the safety valve" of South Africa's destiny.

The Future Policy of South African Missions

What light does the racial Church movement throw upon the future policy of missions in South Africa? Does it mean that they have so far reached their goal in establishing self-supporting, self-governing, self-propagating native churches that they can now wisely transfer their force to other fields? Has the appearance of the self-assertive, independent spirit hastened or retarded the day of the voluntary withdrawal of the missionary?

With all the manifestation of a new life, with its ambitions and aspirations, the native is, with noble exceptions, seeking for *privileges* while he shirks the accompanying *responsibilities*. He is grasping for the glory of achievement while he shuns the drudgery by which success can alone be won. He talks of building colleges and universities, yet neglects the repair of his district schoolhouse. He dreams of native doctors and lawyers, but has not the stamina to go through the grammar-school. He undertakes to buy a farm, tho he is not ashamed of an unweeded mealie patch. He has not yet learned to be faithful in a few things, but he confidently expects to be ruler over many things. If a youth going out to battle with the world still needs the tender but firm control of a wise father, what shall be said of the native Church in its present development? Is it not true of the native Christian, as of the headstrong lad, that the disposition to throw off all restraint only emphasizes his need of parental guidance?

Remembering the absence of a genuine missionary purpose, the influence for lax morals, the impulse given to the racial proclivities for schism and political intrigue, and it is evident that Ethiopianism already adds its current to the terrible undertow that makes for a carnal Christianity. Such are the forces active within; without, the vices of both civilization and heathenism are rampant. Left to itself, has the native Church enough vital Christianity to inspire it with that self-sacrifice which shall make it a life-giving fountain? Or will it not rather succumb to that self-centeredness which will make it as a death-dealing whirlpool?

The three years' war has cleared the way for the settlement of the feud between Boer and Briton. But wo to Africa if the far greater problem of white and black is ever settled by other agency than the Gospel of Peace and Good Will. The outlook for such an adjustment is not reassuring. Neither race is prepared or even disposed to seek a solution based upon the teaching of the Sermon on the Mount. On the native side, who is to lead the way in the application of the principles of Jesus to social conditions unless it be the missionary?

Such considerations seem to force upon us the question—not, How soon may we go? but, rather, How long can we stay? How long will the churches accept of our cooperation? Let mission extension be pushed to the utmost; but to relax our hold upon the present work would be not only to leave the churches to an uncertain fate, but it would also involve the loss to the advance movement of its base of campaign. That the churches still need missionary supervision will hardly be disputed. But it must be a supervision that is sympathetic, tactful, firm, ever considerate of the sensibilities of pastor and people, blind to slight, callous to rebuff, divested of self-importance, and infused with the spirit of the prophet when saying: "He must increase, but I must decrease." The Baptist spoke of Him whom he recognized as his infinite superior, but the missionary must exercise this spirit toward those who are beginners in the school of grace. A more difficult and deeply spiritual service never has the missionary in this field been called upon to render. For the helpfulness of such service the native Christian is ready and sometimes anxious. Despite the differences of the past and the independent spirit still prevailing, brotherly conference and Christian forbearance are in some quarters already resulting in the restoration of mutual confidence between mission bodies and the native churches. Once it was a blind following of the missionary, now there is something akin to intelligent loyalty to him as a friend and counselor. No doubt the posts of privilege are on the picket-line of the advance to the interior, but Ethiopianism has emphasized the importance of the rear-guard, which has a part to play quite as essential to the full coming of the Kingdom of God.

THE APOSTLE TO THE BAROTSIS

FRANCOIS COILLARD, THE FRENCH MISSIONARY OF THE ZAMBESI

BY REV. JAMES I. GOOD, D.D.
Professor of Church History in the Ursinus School of Theology of the Reformed Church in the United States

One of the greatest of living missionaries, and probably the greatest missionary ever sent out by the Paris Missionary Society, is François Coillard. He is now seventy years old, having been born at Asnieres des Bourges, in France, July 17, 1834. After being prepared

at Paris, in the mission house of the Paris Society, he was ordained and sent to South Africa in 1857.

Coillard began to labor at Leribe, among the Basutos in South-eastern Africa, where for about a quarter of a century he was greatly assisted by his wife, one of the missionary heroines of the nineteenth century. Mrs. Coillard was a Miss Christina McIntosh, of Scotland, and her brave self-sacrifice was as notable as that of her husband. Most nobly she carried out her expressed purpose never to stand between her husband and his duty. "Wherever you have to go, be it to the end of the world," she said, "I shall follow you."

Yrs cordially F. Coillard

But altho M. Coillard was successful among the Basutos, yet his greatest success has been in the mission to which he went farther north, beyond the Zambesi River. The Basutos heard that there was a tribe farther north, speaking their language, who were still heathen. The question arose: Was it not their duty to give them the Gospel? At first several evangelists were sent on a prospecting expedition. Among these was a prominent native Christian named Asher, who came back with a most eloquent plea for the sending of missionaries to the new field. "Ah!" he exclaimed, "why could I not cut off my arms and legs, and make every limb of mine a missionary to the Banyai?" His address was electric in its effect. The Basuto congregations began at once to collect money to found this new mission, and finally $2,500 was raised. The council of the mission then decided to send a missionary, and a recent arrival named Dieterlen was set apart for the work. He started, but was arrested by the Boers and thrown in prison, so that the mission was broken up. Coillard's hopes, however, rose with the danger. "The Gospel entered Europe by a prison. Forward!" he said. Altho he and his wife had been expecting to take a much-needed rest in Europe, after an absence of about nineteen years, yet when the mission asked him to go on an exploring

journey to the Banyai, he gave up his furlough and started (April, 1877) on a perilous journey into the jungles, among wild beasts and even wilder men.

The first chief of the Banyai whom they met plotted to throw Coillard and his wife over a precipice. Coillard snatched his wife from danger, and with great difficulty they finally escaped. Another chief would have murdered Coillard had not one of the faithful evangelists thrown himself between the missionary and the knife. Then a king of the Matebele tribe carried them off and kept them prisoners for four months. He treated them with kindness, but forbade them to locate a mission in his territory. Thus, having been driven away from the Banyai and the Matabeles, Coillard went on to the Barotsi tribe. They received him kindly, since Livingstone had left the name of missionary in good odor among them. Coillard tells how he often felt not a little humiliated at being continually called "Doctor" by them, as they had done to Livingstone. "Thus," he says, "the first missionary that comes along is invested with the boots of this giant." He did evangelistic work among them at Sheheke, but his evangelists died one after the other, and when they were about to penetrate into the Barotsi tribe, north of the Zambesi, the wet season came on, and so he and his wife returned to the Basutos, after an absence of two years.

CHRISTINE McINTOSH COILLARD

The Paris Missionary Society felt itself unable at that time to undertake the great work which invited them beyond the Zambesi, so the noble missionary and his wife returnedto Europe, and for two years traveled everywhere, pleading for money and men to found this new mission. With great eloquence, yet with great humbleness, he spoke to multitudes, while his frail body (apparently almost burned up by the terrible Zambesi fever) added force to his appeals. In 1882 Coillard and his wife returned to South Africa, and after spending some time in reviving his old mission at Leribe (during his absence devastated by a war) finally started for the north, and in October, 1884, arrived at Leshoma, south of the Zambesi. From this point he made a

visit to the King of the Barotsis, Lewanika. The following year they they went farther north to Shesheke, and again visited the king, who had hitherto met only white traders, whom he had fleeced at his pleasure. He asked Coillard for all sorts of things, such as candles, coffee, medicine, etc. Eighteen months later they penetrated three hundred miles farther into the Barotsi country, and located a permanent mission station at Sefula, not far from the king's court at Lealuyi. Coillard at once began preaching, and opened a school under a tree. The first lessons in penmanship consisted of writing in the sand. The school began with twenty scholars, two of them sons of the king, and five of them his nephews. After the school had continued nearly a year, it was broken up by the pupils leaving to go out on warlike expeditions with the king. So great had been its effect, however, that the king, tho still a heathen, held religious services while on his expedition. Two of the first converts, however, who were forced to join the king fell again into heathen immorality. After a brief interval the school was again opened with forty-eight pupils, one of them, Litia, the son of the king. A girls' school was also started. Litia gradually lost his faith in heathenism, and showed great interest in his studies and in the Christian religion, but did not become a Christian until after he had gone to school in Basutoland. He was evidently influenced there by the example of the converted heathen, Chief Khama. His baptism (May 25, 1891) was a source of great joy, especially to Mrs. Coillard, whose health had been undermined by the severe sufferings through which she had passed in her travels and work. When Litia made his public confession at his baptism, another young man of the royal family burst into tears, and Mrs. Coillard said: "A Barotsi weeping, and weeping about his sins! I thought they had no tears to shed. It is a sight that I would have traveled three hundred miles to see." Before another Sabbath had come she had passed to her reward with the words: "I have at last arrived."

Mrs. Coillard's courage, endurance, self-denial, constant labors, buoyant faith, and cheering hopefulness combined to make her a noble wife and a great missionary. After her death, dark days came to her husband. Litia, alas! went back to the practise of polygamy, altho he was no longer a heathen in belief. The king grew hostile in spirit, and said, "What have I to do with a Gospel that gives me neither guns, nor powder, coffee, nor tea, nor sugar, nor artisans to work for me?" He also induced the first convert to leave the mission. Nevertheless, in spite of these difficulties, the mission grew, and after seven years of labor a church was dedicated. Six months later Litia surprised every one by publicly rising in worship and saying: "Henceforth I have broken the bonds of Satan to become a child of God; I have sent away my second wife, so as to obey God." He then made an earnest appeal, which resulted in one hundred and twenty conversions. Since that

time he has been a regular attendant at the mission services, and is its strongest supporter. His father, Lewaniki, still remains a heathen, but has introduced a number of reforms, having become a total abstainer, and of his own accord has forbidden the manufacture or use of beer. Christian nations might well learn a lesson from him in this respect. He has also attempted to put a stop to slavery and infanticide, and has become a comparatively enlightened king. His visit to England at the recent coronation of Edward VIII. awakened great interest. He wrote from Edinburgh to the Paris Missionary Society that he desired his country to be covered with a network of mission stations.

Coillard's continued ill-health led the Paris Society to urge his return to Europe, but he gave as a characteristic reply, "Send us first ten workers, and then I will come and help you find ten others." He was finally obliged to return in 1896, and again in 1899, but now, altho nearly seventy years of age, he is working without ceasing in this remarkable mission.

Many years ago a black minister had invited Coillard to attend the festival of his church at Kimberley. As he was about to leave, after a very enjoyable season, the minister put into his hand a number of small diamonds, saying, "These represent a day's work of my men; choose which you like." Coillard turned them over a long time (there were yellow, black, and white), and at last chose a black one. "Oh, but that is the least valuable," said the minister. "Perhaps so," replied Coillard, "but I like black diamonds; they are the jewels I am seeking for my Savior's crown."

A SUNDAY IN INLAND CHINA

BY MR. WILLIAM TAYLOR, KI-AN, KIANG-SI PROVINCE, CHINA
Missionary of the China Inland Mission, 1888-

Many an Occidental who has lived in the "Far East" may feel like saying, "There is no Sunday in China"; and it is true, especially of interior China. With the exception of the three great yearly feasts in February, June, and September, respectively, business and labor go on, day after day, without intermission. In most of the trades there is a tacit understanding that workmen may, if they desire, absent themselves from the workshop for three to five days a month, but there is no common day of rest. To the foreigner coming from a Sunday-observing locality at home, this unceasing toil and noise is tiring and oppressive. Many never get used to it. China as a nation has yet to learn that "lesson in Divine arithmetic," that seven makes more than six, and nine more than ten—a lesson, by the way, that some Western nations and communities, even with the historical proof before their eyes, seem forgetting.

Protestant missionaries in China are practically one in seeking to

lead the Chinese believers to abstain from labor on this day. In many of our churches, reception into membership is conditioned on the person concerned arranging to "rest from labor" on the Sunday. In others the rules are less strict, and the matter, while urged and commended, is not compulsory.

Clocks and watches are not in general use in inland China. Many of the wealthier class who have such use them more as ornaments than timepieces. As a result, the time of the Sunday services varies with the season of year and the condition of the weather. In June and July we begin the services about 10 to 10.30 A.M. In December and January often as late as 11.30 A.M. to noon. On a bright day the people come proportionately earlier than on a dull one. Few churches have bells, gongs are occasionally used, and in one instance known to the writer a gun was fired off ten or fifteen minutes before the services began.

The men and women assemble in different halls, and sit about in groups drinking "unsweetened, milkless tea," learning catechism, Scripture, or hymns, or conversing socially, until the time for the first service. Some seven or eight members of the "Scripture Union" meet together before the general meeting for review of the daily portions read during the week, and for prayer on behalf of the members of the Union throughout the world. When the time arrives for the first service, a hand-bell is rung in the courtyard, and all sit down, the men in the church proper and the women in their own hall, adjoining the church. Then during the singing of another hymn the hand-bell is rung again, and the women, who have been led by the missionary's wife, or other lady worker, in a similar, tho still simpler meeting, file into the church—some of them, tho these are principally the non-Christians, "hobbling on their tiny feet."

The men sit on the left and the women on the right side of the church, all facing the platform, and between them is a railing some three or four feet high. This latter is in deference to Chinese custom which may take one or two generations to change. This united meeting is generally called the *Ta li-pai* (Big Worship Service), and lasts about one hour or a little more.

A box hangs in front of the pulpit, into which the Christians drop their money offerings. It is divided into three compartments, marked respectively, "Evangelistic Work," "The Poor," "The Local Church." Over all, in large prominent characters, are the words: "Give Cheerfully."

After about half an hour's intermission the afternoon meeting begins, the men and women together, as in the previous service. The intermission is purposely short, that those coming from a distance (some come five miles) and desiring to remain to the afternoon service may do so, and yet get away in good time.

The afternoon meeting, which lasts about one hour, is divided into two parts—prayer and then praise. About thirty minutes are given to definite prayer for specific objects. Such subjects as "The Ecumenical Conference in New York," "The Indian Famine," "The Transvaal and Philippine Wars," or other world subjects, are briefly referred to. News or statistics are also discussed. Special prayer has been continually made during the last few months for a world-wide revival, according to the Keswick Prayer Circle suggestion. Our general plan, to "pray indefinitely for everything or nothing," reminds us that our Chinese brethren are as human as Christians in other countries. There are often nine or ten short prayers offered. Following the season of prayer comes half an hour of praise in singing.

What often strikes a foreign visitor in these services, is what appears to be a lack of reverence. I say "appears to be," for the Chinese are utter strangers to the form of public meeting in which one person does the talking and the others sit quietly and listen, and this fact needs to be kept in mind when judging their conduct.

After the afternoon meeting there are generally some Christians or inquirers waiting for private conversation and advice about some home matter or business difficulty. There are also, probably, some applicants for medicine, for whom a few simple drugs are kept. Some non-Christians present may also be willing to converse regarding the Gospel, and have a cup of tea with the Chinese helper or the missionary.

In the evening, shortly after sundown, at "the time of the lighting of lamps" (as the Chinese put it), a meeting is held for non-Christians—men only (respectable women do not come out after dusk). The church is well-lighted, and, after a short prayer, one or two hymns are sung, and the men begin to come in. Some sit only for a short time, and then retire. Interruptions such as our Lord had (Luke xii: 13) are not uncommon. A pause to call the meeting to order and explain "church decorum" is sometimes necessary. Some may begin to smoke; some to parade listlessly up and down the aisles; some, on a warm evening, may "stretch out" on an empty seat for a doze. But a word or two is often all that is needed to assist the ushers to quietly right matters. Two or three speakers—one or two of which are Chinese—address the meeting for fifteen or twenty minutes each, emphasizing simply the main points of the Gospel—"God: His greatness, goodness, and nearness"; "the Lord Jesus: His deity, death, resurrection, and power 'to save to the uttermost' (Chinese translation is: '*save down to the very bottom*')," and other topics.

Thus ends the work of a Sunday. The workers often retire tired out, but rejoicing in the privilege of being Christ's messengers to those who know Him not, even when discouragement and sorrow press hard upon the spirit.

A NEW EGYPT*

BY REV. CHARLES R. WATSON, D.D., PHILADELPHIA, PA.
Secretary of the United Presbyterian Board of Missions

Coming back to Egypt after an absence of fourteen years, I find so many changes that I am compelled to recognize the existence of a "New Egypt" which was not known fourteen years ago.

Superficial and material changes are always those first to be noticed. English is spoken now quite generally, especially along the main highways of travel, where before French was the *passe partout* and English was but slightly used. The plain and unassuming little white caps, formerly worn by the street arabs and poorer boys, have quite given way to the more pretentious tarboosh, or head-cloth. The oriental dress is much rarer in the cities, and European races are a more familiar sight, even in out-of-the-way places, than they were fourteen years ago. Cairo has been so built up that entire sections of the city are literally new creations, and where "Old Cairo" was both a household word and a technical phrase, "New Cairo" has become a familiar idea and a literal fact. Cairo is no longer oriental, or is so only when it poses for the benefit of travelers in love with the romantic East.

Back of such superficial changes are deeper changes. Education has increased. An inspection of missionary work alone would lead to this discovery, for the mission school which would have taken the educational lead in a town or village fourteen years ago would to-day scarcely command a general patronage. The mission school has felt the influence of this educational movement, and has had to strengthen its course in order to hold its place. Thereby it has also been compelled to increase the cost of its educational operations.

The government schools, both by their increase in number and in efficiency, have contributed to this change, but the keenest competition of the mission school is not so much with these as with the private school. The youth of Egypt has become the prize for which rival organizations and faiths are competing. There has been at least a semblance of a revival of learning in the old Coptic Church, and this Church, seeing the inroads made upon its membership by the mission schools, has established schools of its own. The same is true of the Moslems, and there has been a great influx of Roman Catholic schools. The battle for the youth, and thus the future of Egypt, is keen as never before. A concrete illustration will give some idea of the forces which have entered the field. The city of Tanta has in it the following schools:

Government school of 500 boys (Moslems).
Coptic school of 600 boys.
Coptic school of 150 girls.
St. Louis school of 150 boys (Jesuit).
St George free school of 250 (Jesuit).
St. Mary school of 200 girls (Jesuit).
Greek Church school of 50 boys; same of 40 girls.
Moslem school of 120 boys.
Sayydain school of 80 boys and 50 girls (Moslem).
Union school of 96 boys and 70 girls (Moslem).
Jewish school of 40 boys.
Twenk school of 40 boys.
Many Moslem primary schools.
The great Mosque school of 4,500 (Moslem).
Presbyterian Mission boys' school.
Xresbyterian Mission girls' school.

* Condensed from *The United Presbyterian.*

I think I am safe in estimating that more than half of these schools do not date back to 1889 or even to 1893. This estimate is more than borne out by the fact that throughout Egypt during the last ten years the candidates for the government primary examination, coming from private schools, have increased from 242 to 1,266, while those from government schools have only increased from 693 to 1,079.

The question may suggest itself, "Why not abandon the school as a missionary agency, in view of the increase in the cost of maintaining schools?" The reply is twofold. In the first place, so long as these other educational institutions are surrounded by strong hostile religious influences (as they are), and are not purely secular, the mission is compelled in self-defence to maintain Christian schools for the children of its Protestant community. The missionaries also regard the mission school, in spite of the increased cost of its maintenance, as still the cheapest and the most effective method of reaching the life of the non-Christian community for the purpose of evangelizing it. Street or bazaar preaching is not allowed in Egypt. Meetings in a rented hall are not attended to any extent by non-Christians. Personal work through colporteurs and visiting evangelists seems to afford very slight and slow access to the life of a community, and requires, in order to be effective, a tact and a training which can not be found in any great number of the workers now available for Christian service. The chief method left for coming into actual touch with non-Christian lives for purposes of evangelization would still seem to be the mission school.

The most startling change which the past decade and a half has wrought in Egypt is along the line of the increase of wealth and cost of living. Indeed, it would be difficult to find a parallel to this anywhere in our own country. A few figures, secured from an Egyptian land-owner and verified elsewhere, illustrate the new conditions.

Ten years ago you could buy 12 to 16 eggs for a piaster (5 cents); now you can get only six. Ten years ago, native butter was 2 to 3 piasters a pound; now it is five. Ten years ago meat was 1 to 2 piasters a pound; now it is three and three and a half. A cook's wages, a decade ago, were 1 to 2 L. E. (five to ten dollars) a month; now you pay just double. A common servant received ten years ago 40 to 70 piasters a month; now you must give him upward of 120 piasters.

The greatest rise, however, is in land. In the Delta good farm land sold a decade ago at about $325 an acre. The same land sells readily today at $600 to $700 an acre. Nor is the reason hard to see. In 1897 a cantar of cotton sold for $7.25. In 1903 the cantar sold at $18 and the yield of an acre of land is ten cantars. The cotton demand of the world exceeds the supply, but, apart from this, the Egyptian cotton has no superior because of its silky texture aud its long fiber. Other things have also contributed to the increase in price of land. In Egypt the middle class have become well-to-do, and the well-to-do have become wealthy. They have not yet learned to invest in foreign stocks; they wish to have their money invested in something visible and something within reach. Land is their preference, and because everybody wants land, the price goes up. If farming land has risen in price, building land in cities, towns, and even villages has risen still more. Where cost of living and price of land have increased, wages have necessarily increased also.

I have thought it worth while to emphasize these changes which

have taken place in Egypt in the past decade and a half, because it will be seen at a glance that these changes affect vitally our missionary enterprise. They increase the difficulty of our task, and they make it unreasonable for us to argue against enlarging estimates on the ground that at least the same amount of missionary work can be carried on from year to year upon the same amount of money.

Changing conditions, however, operate in another direction also. They increase the opportunity, and hence the need for missionary effort. Egypt is rapidly waking from her sleep of centuries. Intellectually and commercially a great revival is under way. Religious thought is undergoing great change. It is an opportunity to present anew the ever-modern and the all-sufficient Christ to this people.

THE BRIGHTER SIDE OF DARKEST AFRICA*

BY REV. MELVIN FRASER, ELAT, WEST AFRICA
Missionary of the Presbyterian Board, 1895-

Africa has a bad name. The country is spoken of as the abode of ills, forbidding, without a future as without a past. Notwithstanding the scramble of ancient Phœnicians, Chaldeans, and all modern Europe for some coveted gold fields and other favored spots of material resources, the land is relegated to the rear. It is said to be subjectively out of the race that nations run—the tag-end of the world, inhabited by the tag-end of humanity. "I would not go to Africa for $10,000," said an Illinois lawyer to the missionary. By common consent, the contents of the country is lumped, and labelled *Darkest Africa*—a large sign, that he who reads may run, and pass by on the other side.

The time may not be yet to pull down the sign, for this evil repute of long standing doubtless has some stubborn facts behind it; but we are bound to discriminate, for not all parts of Africa are alike, neither have the attractive, redeeming features always received due emphasis. It is a pity for our missionary interests to suffer through misapprehension.

Africa gets the credit of being torrid. When the writer was preparing to sail the first time for Africa, a lady in one of the cities said: "What are you going to that hot hole for?" As a matter of fact, this part of Africa (the Kamerun interior) is as unlike a hole as a mountain is, neither hot nor cold, but rather lukewarm, but deserves not to be spued out. The humid low coast is uncomfortable enough, and often at midday in the interior the sun is trying, and one would better keep out of it or wear a helmet to shield from the subtle power of the rays which seem to affect the brain more than the body. But at our interior elevations of about two thousand feet there is not excessive heat. The writer helped to keep a registering thermometer three consecutive years in the shade, and the highest point the mercury reached was 88° Fahr. Nights are always comfortably cool, sometimes uncomfortably so. The missionary on furlough in New York has been heard to say, "I never felt the heat like this in Africa." Chicago, not Africa, is the hot hole in summer. The missionary whose heart is at all warm toward Jesus Christ, and who remembers that He was warm and weary when He sat by the well at

* Condensed from *The Assembly Herald.*

midday, and that He sweat drops of blood that night, has not been heard to complain seriously of heat even in exceptional places and times in this region of Africa.

Men tell us, too, that there are no possibilities for the black man, that missionary work in Africa is a waste of time, money, and life. So certain disciples spoke of waste when the alabaster box was broken and the precious ointment poured out. True, the Africa heathen are very far down in the horrible pit and the miry clay—there have been centuries of sinking. Pen can not tell the sin and the ignorance of them. Even the inspired penman in the first chapter of Romans did not overstate the situation for the Bulu. The native life by itself is shocking. The native unwritten law is eye for eye and tooth for tooth; at the death of any man of repute, the custom has been to require atonement for the occurrence by human sacrifices, especially of women charged with the crime of witchcraft; women and little girls are bought and sold as goats or gambled away. Aside from local restraints, governmental or Gospel, it is in the main true: every man is a liar, thief, murderer, adulterer, and every woman a slave and harlot by compulsion of circumstances and custom. Oh, the pity of this seething mass of helpless depravity!

But can these people be made anything of? Yes, if history can be repeated, and if first-fruits are any prophecy, and if the Gospel is the power of God unto salvation. The native is not a bunch of avoirdupois without brains or backbone in his intellectual and moral anatomy. Under the dirt and nakedness of these black skins there is much to appeal to and develop.

Observation of how the natives, shut entirely off from the world for centuries, and groping in the dim light of nature, meet some of the necessities of life, this begets hope for them. A man cuts down a plantain, extracts the fiber, dries it, and twists a strong neat cord; then he is potter, forming a symmetrical clay pot for water, food, oil; with a jackknife he carves a cane of ebony or new gun-stock; without nail or saw, he builds a house with parts fitly joined together. He is blacksmith, constructing his bellows and making his charcoal and sometimes digging his ore, and produces an ax, a hoe, knife, pin, or spear. He sings a senseless ditty, and has made the instrument, less or more musical, on which he plays the accompaniment. The native woman weaves her fishing-net, and is at home cooking the many products of her garden. The children in the streets build playhouses, and throw the spear skilfully; they draw pictures upon the bark walls of the houses, or upon their own bodies, of all sorts of beasts, birds, reptiles, and have a keen sense of the ludicrous. The missionary who examines these products of the natives' hand and mind is probably amused, but impressed with the practical and artistic sense which they represent. If the natives can do so many things so well without training, what might they not do with instruction, with higher ideals and nobler motives and a broader field placed before them?

The average native is nobody's fool. The European learns, by humiliating experience, to look out for him in bargaining. He is a keen observer, has a good memory, and is not lacking in imagination, tho probably more imitative and mechanical than constructive and original. He loses his head in an emergency, and being of excitable temperament, quickly flies of on a tangent. He is full of surprises that delight or puzzle, and of disappointments that distress or amuse. But he can be taught,

and wants to be. He admits his ignorance, and is a docile learner and willing follower into new fields of thought and enterprise.

The native children in school learn quickly and retain well. Boys have been reading the Gospels within a year from the time of knowing that there is an alphabet. Many a boy can tell in his own words, with accuracy and fulness, many of the sayings of Christ, His miracles and parables, circumstances and purpose of birth, crucifixion and resurrection, as well as rehearse teachings and doings of the apostles. The boys and girls, in capacity and progress, compare well with children of similar opportunities in the home land. Many are diamonds in the rough, pearls in the mud—but they absorb like sponges.

The children have a desire to learn. Hungry people do not reach out for food with more eagerness than that with which the boys have been seen to scramble for a scrap of paper or fragment of book printed in their own speech. They are glad to work thirty-seven hours to buy a Primer. In this interior work the time is passed when pupils needed to be begged or bought to come to school, and thought they were doing the missionaries a favor by coming. The advantages of knowing how to read and write, and of decorum and manly character, have become advertised and recognized, so that a kind of love of learning has set in, and there is competition for a place in the ranks. By mere advertising, a school of four hundred came together at Elat the first term this year, and the records show an average attendance of two hundred and fifty-eight for the year, an average of two hundred and three boarders cheerfully paying in work for food and other necessary supplies. Boys came, and, finding the dormitories full, said, "Have mercy on us; let us stay; we will sleep in the saw-pit and under the house, and live on sweet potatoes," and more than a score did so. This desire and ability to learn, on the part of the youth, gives wings to the school work and promise for the new generation.

The possibilities to be counted upon, and test of the value of the work appear, perhaps, to best advantage in the religious life. The native has a broad, susceptible religious nature ready to respond to the ideals within his reach. He interprets whatsoever comes to pass in life as the expression of an invisible something. To him, nothing either good or bad occurs but by the intervention of a mysterious unseen power residing in witches, amulets, concocted "medicine." The native is constructively religious, and, knowing nothing else, worships fetish, with all its inconsistencies and hideous cruelties. When the ideals of the Gospel are plainly presented they appeal to his understanding and judgment, and take hold of his heart, and begin to command his obedience.

Since the opening up of the Kamerun interior work ten years ago, hundreds of people have come to tell of their desire to be Christians. By no means have all these proved steadfast or realized what they were doing. There has been a deal of chaff in the wheat. But out of these numbers, two churches have been organized, one at Efulan, one at Elat, and material is in sight for organizing at Lolodorf. Hundreds of others are in classes on probation and in course of instruction for membership. When the Kingdom of Heaven has been preached faithfully, many have pressed into it.

What kind of Christians do the natives make? The act of making a public profession of faith in Christ and of entering upon the new life involves an heroic break. A tremendous tide is to be stemmed of temptation—often of persecution and ostracism. Not a little of these has been

endured for Christ's sake. Women have been flogged by their male masters for attending meetings, and confined days without food for guarding virtue, and charged with murder by the occult power of a Christian witch. A young man recently put away two of his three wives, and received a brutal beating by his tribesmen because he would not add his little sister to the other's plurality of wives. Many a Bulu house is to-day divided against itself, rent asunder on the Rock Christ Jesus. There are those who have in them the stuff martyrs are made of, who know whom they have believed, and would die rather than yield under coercion and forsake their new-found Lord.

There are boys and young men and women whose records of years show that they will not lie or steal or break the seventh commandment, and this is saying not a little in recognition of the power of God's grace to keep that which is committed to Him in the slums of Africa. With this rising generation the groundwork of polygamy, with all its litter of vices, and which gives occasion to nine-tenths of Bulu troubles and sorrows, is beginning to crumble, and many a young fellow, tired of sin and its wages, is stepping right out of the ranks of heathen society, marrying one wife, and walking honestly in the marvelous light and liberty of the truth that has made him free indeed and happy.

How any one, while counting the cost, yet seeing the output, the quantity and the quality of it, can say that missions to Africa do not pay, is past understanding. If coming to Africa and being used for the production of such sturdy, intelligent, useful Christian lives as so many of them are, if this is being buried alive, then blessed be the burial.

We have not said that Africa is not dark; she is dark, and for the natives her unwritten history has been one long black night. But much of the darkness is of a kind that light will drive away, and the servant of God who brings that light can live here with all the comfort and safety he needs, and discovers a Kingdom to live for. Come over and help us. The missionary who comes with his lamp trimmed and burning in faith, hope, and love meets not a dismal task. Bearers of the torch of Divine Truth find that, in personal experience and actual outlook, even in Darkest Africa there is not more night than day.

LETTER FROM AN EX-LAMA OF TIBET *

Our readers will be interested in the translation of a Tibetan letter from the former Buddhist lama, Chompel. It is addressed to the members of the Moravian Congregation at Indianapolis, who support him as their Bible-reader, or Christian evangelist, to his Tibetan countrymen in Ladak. Owing to the breakdown in health of so many of the Moravian missionaries in the Himalayan field, Kalatse, where Chompel was working under Missionary Francke, has had to be left unoccupied during this winter, so Chompel writes—in part—as follows from Leh:

LEH, *via* KASHMIR, *December* 15, 1903.

MY DEAR BROTHERS AND SISTERS,—I am sending you a greeting of peace. By the mercy of God, I am in good health. I can not comprehend the guidance of the Lord in calling me from the interior of Tibet to preach His Word here. As it is very cold just now, it is really difficult to

* From *At the Threshold.*

go upon this errand. The river is frozen over, and the sheep and goats cross it on the ice. But our Lord suffered even to giving His life for us all, and I am pleased to suffer for my Tibetan friends.

Many of the people understand what the Gospel means, but they answer me like this: "We like your tidings about salvation in Jesus, but we also like the religion of our forefathers." I reply that a man can not ride on two horses. If he tried, one leg would be carried off in one direction and the other leg in the other direction. You can not side with the devil and serve the true God. Your gods are idols and they can not do anything. I am a Christian, and therefore I do not trust in them, nor in the Grand Lama, who professes to be an incarnation of Buddha. I believe in the Son of God, who dwells in heaven. God is not in need of riches or goods; what He wants is our hearts. If we love Him with all our hearts, we shall live in accordance with His Word, and then we shall love the poor, the widows, the sick, and also our parents. The greatest sin is to bow down before idols. You say you believe in God, but tho you may declare that you are clean, yet if you have not been cleansed by God from your sins, then you are like a dirty hand. You know that the hands will not keep clean; we have to wash them again and again. Just so is it with ourselves; we have to pray God again and again to forgive us our sins.

Now, my brothers and sisters, if I were alone in this work I could do nothing. But our Lord God has given you to me as my helpers in it, so I go and preach without fear. Altho I have neither home nor house, you are my friends—yea, my father and mother. Therefore I will gladly go out as an evangelist to tell the people the Gospel of our Lord.

Brother Stobgyes has been much abused by his father and mother. They said: "If you become a Christian, neither the field nor the house will be given to you. There are nine other men in the family to do the work, and they have to eat and drink. We can do without you." Altho they have treated him like that, he has not fallen away. Please pray to God for the new brethren in this country. This letter is offered to all my dear brothers and sisters (in America) with my greetings.

When Chompel writes that the love of God in our hearts will beget a true love to our neighbor, he enumerates not only the poor and the sick, but also the widows, who are greatly despised and neglected by his heathen countrymen. It is not many years since he himself lay, deserted, poor and sick, beside the road to a famous place of pilgrimage. There he was found by one of his countrymen, who was a Christian, and who became in every respect a "good Samaritan" to him. It will be noted that he adds that if we love God we shall love our parents also. Nobody in that Tibetan land would have more reason to thank God if a great wave of love to Jesus Christ came over the country, than the aged fathers and mothers, whose lot is only too often to be turned out of house and home when their children grow up. He has learned that God is not like the idols to be seen in those lamaseries, always demanding offerings and gifts, but that He is the great Giver, who spared not His own Son, but will with Him freely give us all things,

The man whom he names Brother Stobgyes is one of the candidates for baptism. Nowhere are our Lord's words more true than in Tibet, about the effect of His Gospel in dividing families until all are united in Himself. Stobgyes, being the eldest son of his parents, ought to inherit the house and the fields, or little terraces on the mountain side, which belong to it. But because he wishes to be a Christian his parents will disinherit him, and the other members of the family will be only too glad to get rid of him, so that they may have the more. No, it is no easy matter for a Tibetan to become a Christian.

AN UNOCCUPIED TERRITORY IN CHINA*

BY REV. WILLIAM DEANS, ICHANG, HUPEH, CHINA
Missionary of the Church of Scotland

In connection with the "Appeal" to the home churches for an increase of missionaries, formulated at Kuling, it may not be unwise to draw attention to many districts in China which might be called "unoccupied territory." If such an "appeal" be answered, the new missionaries should not concentrate in present occupied territory. Why not push out into new regions—some practically untouched, some very inadequately wrought?

The settling of missionaries in a district may be overdone. For example, when a few years ago Hunan was opened to missionary work, the cry was "To Hunan!" Existing missionary societies sent men into the province, and new societies determined to occupy the place also. Many important places were thus neglected, and Hunan possibly in danger of being overdone.

We would draw attention to three districts radiating from Ichang—southwest, northwest, and northeast. These three dirtricts are unoccupied by any resident missionary, and are only partially reached by native evangelistic agency.

1. The Southwest District.—A glance at the map of Hupeh will show a triangular stretch of country with the Yangtse as base and Shi-nanfu as apex, with Sz-chuan and Hunan boundaries as lines of the triangle.

This triangular district is unoccupied by any missionary society, and to a large extent has no evangelizing agency. Protestant missions are only touching its borders, tho in some parts of it the Roman Catholics are strong. The district is mountainous and not very densely populated. Passing through it is a very important trade route between Sz-chuan and Hunan and Shasi. This route touches the city of Shi-nan, but does not come near Ichang. The imperial road from Ichang to Wan-hsien and the west is through this part of the country.

A missionary settlement in Shi-nan would reach a hitherto unoccupied and unworked country, and would be well worth the consideration of societies seeking a new field.

The following are the principal places in the district, with stages from Ichang:

Shi-nanfu, nine days from Ichang and seven days to Wan-hsien, a large town on the Yangtse in Sz-chuan. Wan-hsien is to be opened as a treaty port at an early date, so either it or Ichang could he made the headquarters and line of communication for the district.

Li-chuan, twelve days from Ichang and three days from Shi-nan.

The following hsiens are under jurisdiction of Shi-nan:

En-shih, incorporated in Shi-nanfu.

Kien-shih, one hundred and twenty *li;* Han-feng, two hundred and forty *li* from Shi-nan.

Hsien-en, ninety *li;* Lai-feng, three hundred and sixty *li* from Shi-nan.

Besides these places there are Chang-yang, two days distant by road from Ichang. It can be reached in one day, going partly by water and partly by road. Chang-lo, another town, is distant two days south from Chang-yang, and Ho-feng five days from Chang-lo.

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*Condensed from *The Chinese Recorder.*

It will be seen the district is of large extent, with abundant opportunities for work of all kinds. It is really virgin soil for any missionary society that cares to enter in. Supplies could be had from Ichang. The letter-carriers from Ichang to Chungking pass within sight of the walls of Shi-nan.

2. The Northeast District.—This district stretches from the Yangste to the Han River. The northerly part is hilly, the easterly a plain, with many villages highly cultivated. Considerable evangelistic work is done here by the Church of Scotland Mission and the Swedish Mission.

A very extensive district with abundant opportunities stretches from Shasi on the Yangste through a vast plain to the hills near the Han. There are large villages and towns in this part, such as Ho-yung, Tan-yang, Yuan-an, Kin-men, Yü-ki-ho, Kuan-wing-shih. Ideal places for residences and more permanent work under foreigners would be Tan-yang or Kin-men. Tan-yang is forty-five miles from Ichang, and can be reached by road in two days. It has also water communication with Shasi. Kin-men is two days farther on, and only one day from the Han River. It is a beautiful spot, surrounded by hills and with a supply of the finest spring water. The telegraph passes through Kin-men *en route* for Hsiang-yang and the north. We understand the Imperial Post is soon to be established in the district.

The Swedish Mission occupies, with native agents, Ho-yung, Tan-yang, Yuan-an. The Church of Scotland Mission crosses the line of Swedish stations and works a district by Yu-ki-ho. which connects with the Wesleyan Mission's outstations around Kin-men and toward An-lofu.

In our opinion, this large, well-populated district should have some resident foreign missionary, and if none of these societies intend settling foreigners, it is an opportunity for some new society to enter in and develop the field. Beyond Yuan-an and stretching northward to Hsiang-yang, on the Han, is a district literally unoccupied and untouched.

3. The Northwest District.—From Ichang to Kw'ui-fu, in Sz-chuan, is a stretch of the Yangtse, reckoned about two hundred miles, with towns and villages on the banks. This part is almost direct west from Ichang. No evangelistic work is being done over this area. Beyond the river to the northwest is an inland district, mountainous and sparsely populated, unvisited by any missionary. The China Inland Mission occupied Kwui-fu and Wan-hsien, and work the surrounding places, but from Ichang to Kwui-fu is a field open to any new agency. As usual, the Roman Catholics are progressive and Protestant converts are few.

A station could be opened at Pa-tung or Kwui-chow, both in Hupeh, and from these centers a good work could be done up and down the river and inland from the river. With the opening of new treaty ports beyond Ichang and a possible steamer traffic, the population in the river towns and villages will increase. It seems a pity that such a stretch of river is unworked by any mission. Present missions in Ichang can not undertake further extension for lack of workers.

It would be well if new societies hoping to send workers to China could have attention drawn to vacant, unoccupied districts, and thus, instead of overpopulating *one* district, and consequently overlapping in work, could occupy an unrestricted field.

EDITORIALS

HEDLEY VICARS read I. John 1:7, and, profoundly meditating on it, he said: "His blood cleanseth me from all sin. Then I will henceforth live as becomes a blood-washed man."

Mr. F. S. Arnot

At Bristol, England, March 10th, there was held a series of farewell meetings, in view of the return of Fred S. Arnot to West Africa, already referred to in the March issue. The exercises were of deep interest, but all else paled beside Mr. Arnot's simple, unpretentious narrative of his former experience in Jarenganze and West Africa. He told especially of his visit January 1, 1882, to the Bakuba tribe on the Kushibe River, never before visited by any missionary. They came together in thousands, and the chief, after hearing Arnot, declared he was ready to take the new *Feti* as his own, and burn all his own fetishes; and actually a large number of fetishes were destroyed. Yet this tribe has not yet *one* missionary! And there are fifty more in the vicinity, between the Kongo and Zambesi rivers, in the same destitution. There are 1,500,000 square miles inviting laborers, and no means of supplying them.

When King Lewanika was in Great Britain and met Mr. Arnot, he introduced to him his prime minister, and he proved to be one of Arnot's converts! Another instance of the fact that it is not the number but the character and influence of converts that tells on the heathen and the work of God.

It will interest readers to know that on the maps of the Royal Geographical Society, "Arnot's Route" is the only traveler's course officially marked, and for the reason that, before he went out, he privately qualified himself to take observations, etc.; and then as he moved inward he carefully kept notes of his journey and route and the places visited, so that his notes have been found exceedingly valuable scientifically, and the society gave him $300 for a scientific outfit of the necessary instruments for further scientific purposes.

After some months spent in holding meetings on the continent, Mr. Arnot is to take leave of his wife at Lisbon, and will go to Africa to look after the work on which his heart is set. He will not return to his wife and family under two years. Let much prayer follow him.

The Effect of Russian Rule.

Many wonder that Christians who pray and work for the coming of God's Kingdom in Asia should be so strongly opposed to the spread of Russian dominion. Perhaps they will understand this more clearly when they read the following article from the treaty recently concluded between Russia and Tibet:

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. For this purpose the Grand Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably and by mutual consent, so as to guarantee the free propagation of both religions and take all necessary measures for avoiding religious disputes.

In plain words, Russia proposes to exclude all religions except her own and that of the country in question. She no doubt does this in the interests of unity, but not of liberty. Russia is intolerant, and acts on the principle that the State should control the lives and con-

sciences of the people. The result of her policy is seen in the ignorance of her common people, the dissatisfaction of her intelligent classes, and the wretched lot of her political prisoners.

Another Noble Testimony to Missions

There is force in testimony which comes incidentally. Many a noble British officer in India has certified within his knowledge to the excellence of missionaries and their work. An accidental, so to speak, word of endorsement of them came in October last from Sir Andrew Frazer, K.C.S.I., the present Lieut.-Governor of Bombay, on board a steamer in the Gulf of Aden. He had consented to preside at an extemporized social missionary gathering, and in his introduction to the occasion said, as reported in the *Bombay Guardian:*

I do not attach much weight—not to use stronger language—to the unfavorable reports of mission work brought to us by those who have no sympathy with it, who never have known a missionary, who have never visited a mission college or mission church, who have made no effort to understand those who have come under missionary influence. We Englishmen are not accustomed to listen with respect to judgments based on such want of knowledge and want of sympathy. For myself, I have had exceptional opportunities of seeing missionary work and of testing its value, and I honor the missionary body as a whole, not only for their purely religious work, but also for their medical and educational work and their cooperation in social improvement.

I also desire to confess my faith in the Lord Jesus Christ, in the Christian religion, and in that Holy Book from which an extract has just been read in our hearing. . . .

I sympathize with mission work because of the need that exists; people whom one learns to love, lack the consolations of Christ; because we should pass on to them the blessings which missionaries brought centuries ago to our own island in the northern seas; and because this is in accordance with Christ's will so far as we can know it. I may add that in this promise of power from on high, I seem to hear an encouraging echo of that other saying of His, "Fear not, little flock"—despite weakness and mistakes—"for it is the Father's good pleasure to give you the Kingdom—for Me." **

Work for Educated Spaniards

Mrs. Charlotte Fenn, widow of Albert Fenn, a well-known missionary in Madrid, has been prompted to seek to reach the upper and educated classes in Spain. The essentials of her plan are the preparation and sending by post of a series of well-adapted and neatly prepared booklets, fitted to awaken the interest of the reader in eternal things, and lead to a clear understanding of the way of salvation. The manuscripts are first to be submitted to an educated Christian Spaniard for suggestions, both as to matter and style, and the booklets will be printed in Spain, and circulated from various centers, accompanied by slips printed in England, inviting confidential correspondence. Dr. Robert Fenn will be associated with his mother in the work. The booklets will follow one another at intervals, addressed to the same persons.

The classes sought in this effort have been but little reached by the ordinary means. Portions of Scripture are being already circulated by post, and this will open the way for other efforts. As the postage rate on printed matter is especially cheap in Spain, the expense of such work will be proportionately lessened.

Mrs. Fenn has the entire confidence of the editors of this REVIEW, and the body of referees in England whose names are attached to her circular is quite sufficient to inspire the firmest assurance that everything will be done according to the will of God and the Word of God. There will be no trifling with the Truth, and no lack of frugality in the use of the funds.*

* Those who feel led of God to assist in this work might send donations directly to Mrs. Charlotte Fenn, 44 Scarisbrick New Road, Southport, England. The editors of this magazine will be glad to act as mediators, transferring funds without expense.

BOOKS FOR THE MISSIONARY LIBRARY

A Manual on Mohammedan Objections to the Christian Religion. By Rev. W. St. Clair Tisdall, D.D. London, 1903.

At the request of the C. M. S. Committee, Dr. Tisdall has prepared this admirable, practical, and concise manual for missionaries. The author is eminently fitted for the task. He is *facile princeps* among missionary students of Islam in its literature, and has had a large practical experience of the Moslem attitude toward the Gospel in Persia and India. Such a hand-book of apologetics fills a long-felt want not supplied by the history of Mohammedan controversy, as given by Muir and Wherry, nor by the controversial works in Arabic and other languages which deal with special phases of the vast subject. This book covers the whole ground fairly well, and is interestingly written in the form of a dialogue. In the Introduction the author shows the need, purpose, limitations, and abuse of controversy, and then follow eight chapters on the subject proper. The general objections of Moslems are first considered; then their contentions regarding the genuineness of Scripture, the Trinity, the Atonement, etc., follow in order. Even those miscellaneous objections hurled at the bazaar-preacher by ignorance or fanaticism find a place and a reply. The treatment is always succinct and to the point, but especially worthy of praise is the argnment for the genuineness of the Bible. No place is given to destructive criticism, and the authority of the Word of God vindicated. The Appendix gives a useful list of weapons in the battle for the truth, and indicates further lines of study. The spirit of the book is not polemic nor dogmatic, but irenic and sympathetic. "Our aim is not to silence our opponent, nor to gain a mere logical victory, but to win souls for Christ. The object that we have in view in controversy is merely to remove stumbling-blocks; we must not expect it to convert a soul; that is the work of the Holy Spirit." No one can get a better idea of the real nature of the Moslem problem than from this book. Every worker among Moslems needs it; by mastering it the novice will become almost a veteran.

Z.

Siege Days. By Ada Haven Mateer. 12mo, 408 pp. $1.25. Fleming H. Revell Co. 1904.

This comely and fascinating volume relates to the nine memorable weeks of siege and semi-siege endured in Pekin in 1900 by 71 men, women, and children. The plan of the work is quite novel and original. It is a book by, of, and (in many respects at least) for women, and is composed of a multitude of extracts from diaries, letters, and recollections, varying in length from two or three lines to several pages, largely taken from articles published in various religious papers and missionary magazines. The happenings of those days, passed in sore trial and peril, are given often by several witnesses, and so are seen from divers points of view. Tho the reader can not but realize what horrors unspeakable were endured, yet even more he is made acquainted with the abundant solace and comfort vouchsafed by the assurance that the great Friend and Father was continually present. Certain of the Psalms took on a new meaning, and the promises possessed a pertinence and power never before so fully tested. It is more than doubtful if the average reader can find a volume upon this theme which will impress him more deeply than this

one, or will picture more vividly the thrilling scenes attending this memorable passage in missionary history. ***

THE WONDERFUL STORY OF UGANDA. By J. D. Mullins. Illustrated. 12mo. 224 pp. 2s. Church Missionary Society, London, 1904.

The story of Uganda is indeed wonderful, but this account of it is somewhat disappointing. It is too brief, and omits too many interesting facts and incidents which help to make the story marvelous. We believe that there is a great opportunity for a larger history of Uganda missions which will combine the best features of the many books that have been written on the country, its people, and missions.

"The Story of Ham Mukasa, Told by Himself," is appended, and furnishes a concrete account of how one man found the light, but even his story does not prove especially unique or remarkable. It gives, however, the picture of native life, and the transformation of one character which is always instructive and encouraging. *

CHILD-LIFE IN MISSION LANDS. Edited by Ralph E. Diffendorfer. 16mo, 180 pp. 50c. Jennings & Pyr, Cincinnati. 1904.

These stories of children of other lands are excellent, and the book is valuable from a missionary standpoint. It was prepared by several writers as a text-book for the Forward Mission Study Course, and while all the fields are not covered, enough are presented for the purpose. Two of the children whose stories are presented are Chinese, one is Mexican, one African, two live in India, one in Italy, one in Korea, and one in Japan. These delightful pictures of child-life also show how much is lacking in their surroundings and training which is essential to right development and a preparation for eternal life. *

DR. BARNARDO. By J. H. Babb. S. W. Partridge & Co., London.

This is the life story of the great friend of orphans and waifs, who *never turns away a needy case.* He began in a most humble way, already set forth in these pages. He, by a sort of accident, came to know that poor boys were sleeping out in the streets, in winter weather, without a covering. This led him to undertake to provide shelter and food—at first for a few, then more and more, until he has cared now for over 52,000 boys and girls, established over 100 separate homes, sent out 15,000 emigrants to Canada, and is maintaining and fitting for service over 7,000 daily. His great resort is prayer, and his life story abounds in singular answers and providential interpositions.

THE LIFE OF JAMES CHALMERS. By Richard Lovett. 8vo. Religious Tract Society, London. Fleming H. Revell Co. 1903.

This is one of the most inspiring of all modern missionary books. It is full of a strong, sensible, virile piety. He was fully absorbed in his work. His courage was exceptional and contagious. It emboldened disciples while it made cowards of foes. We have seldom met any narrative so full of exposures and signal deliverances. He impressed even cannibal savages as a prince among men, and strange chiefs obeyed him like slaves. We recommend the perusal of this book to all who love missions.

THE HYMNAL. Prepared by a Union Committee, Tokyo, Japan. 1903.

This large Japanese hymnal of nearly 500 hymns marks a decided step in advance in the work in Japan. It was published by a committee through the cooperation of the Protestant missionaries of various denominations, and can not fail to impress the Japanese with the essential unity of the Christian Church. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Beneficant Giving for Eleven Years In the *Review of Reviews* for April, G. J. Hagar gives this table of American benefactions since 1893:

1893	over	$29,000,000
1894	"	32,000,000
1895	"	32,800,000
1896	"	27,000,000
1897	"	45,000,000
1898	"	38,000,000
1899	"	62,750,000
1900	"	47,500,000
1901	"	107,360,000
1902	"	94,000,000
1903	"	95,000,000
Total	"	$610,410,000

If the omitted items could be gathered accurately, it would be quite reasonable to assume that this aggregate for eleven years would be swelled by at least $250,000,000; but the known amounts, while doubtless far short of the real total, are monumental. The annual average of givers was not far from 400.

Railroads Fostering the Y. M. C. A. Ten railroad companies, centering at St. Paul and Minneapolis, have united in aiding in the establishment of a Railroad Young Men's Christian Association for their employees at Midway Yards, between the two cities. A $30,000 building, erected for a stock exchange and never used, has been turned over by the railroad companies to the association and opened recently. The General Manager of the Great Northern Railway, in a speech at the opening, said: "I look for the rapid extension in the northwest of railroad associations." The building was furnished from a fund raised by railroad men and citizens.

Anti-Lynching Crusade in the South It is exceedingly pleasant to be able to record that an anti-lynching crusade has been inaugurated by the W. R. Barksdale Camp, United Confederate Veterans, of Grenada, Miss. The following significant resolutions were unanimously adopted at a recent and largely attended meeting of the camp:

1. That we are unalterably opposed to the lynching of a human being, save perhaps for the one unmentionable crime.
2. That as Confederate veterans and law-abiding citizens of Mississippi and of the United States, we are violently, vehemently, and eternally opposed to the practise of burning a human being for any crime whatsoever.
3. That we appeal in thundering tones to all Confederates, their wives, and daughters, and to that great and glorious organization, the Daughters of the Confederacy, one and all, to arise in their might, and by precept and example, voice and pen, moral force and influence, help put a stop to this diabolical, barbarous, unlawful, inhuman, and ungodly crime of burning human beings.

The Gospel of Cleanliness for Negroes Not thousands but millions of colored people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact with intelligent, sympathetic helpfulness. Where can this touch be given and where felt as in the home? A missionary among the colored people, when asked, "What are you doing?" replied, "Caring for immortal souls in ebony houses." Yes, and they are also caring for the houses of these souls, for multitudes sin and suffer because they know so little about their bodies. The teaching of some of the missionaries was characteristically emphasized by the woman who exclaimed: "I will, honey, I will look up to God and clean up my house." She had the right conception of the order, Godliness, then cleanliness; as inseparable as faith and works. The influence of a growing plant helped to get one home in better condition;

the introduction of a pretty picture wrought a change in another. In view of such facts, how numerous are the opportunities of Southern Baptist women to extend a helping hand, and to influence for good those who are at our doors, looking to us for help!—*Foreign Mission Journal.*

A Fund to Educate Colored Preachers

The John C. Martin Educational Fund was established to help colored preachers, teachers, and Christian workers in the South. This is done by means of Bible conferences and lectures at central points. Mr. Martin hopes by this means to train true leaders by drawing them from politics to church work.

From June 1, 1900, to November 1, 1903, the following excellent results have been achieved: 90 Sunday-schools and young people's societies have been organized, distributed as follows: Texas, 6; Louisiana, 16; South Carolina, 36; Georgia, 28; Arkansas, 4; 77 lectureships have been maintained, 19 in Texas, 8 in Louisiana, 37 in South Carolina, 9 in Georgia, and 4 in Arkansas; 659 lectures and sermons have been delivered; 1,639 preachers, 1,742 teachers, and 24,550 other people have attended the meetings; 11 libraries, 1,029 Bibles, and 549 other religious books have been sold. Nearly 300,000 tracts were distributed. Twelve libraries were sold in other States.

The Approach to Christian Unity

The numerous divisions of the Christian Church are steadily and rapidly approaching unity and federation. Not to name other similar movements, the Congregationalists are earnestly canvassing the question of organic union with the United Brethren and the Methodist Protestants; and the Presbyterians with the Cumberland Presbyterians; while the two great branches of the Methodist Episcopal Church seem more than likely soon to adopt a common order of worship, a common hymnal, and common catechism.

How One Pastor Took His Offering

The Rev. J. B. Lawrence, pastor of the Baptist Church at Brownsville, Tenn., had printed and distributed among his members the following card, in order to help him in his foreign mission collection. The result was a pleasing surprise to his members. The church went up from $85.32, their contribution in 1903, to $210. Others to hear from makes the church fairly sure of $250. This is another illustration of what can be done when there is "a definite aim and a live pastor":

It takes $600.00 to pay the salary of a foreign missionary. This divided into months, weeks, and days, is as follows:

One year.....	$600 00	Two weeks.....	$25 00
Six months....	300 00	One week.....	12 50
Three months.	150 00	One day.....	1 78
One month....	50 00	One hour.....	17

How much of his time do you wish to pay for?

How many days do you wish to work in the foreign field?

I will pay $....., which employs a worker in the foreign field for.....days, ...weeks, ...months.

Four Years' Growth in Methodist Missions

The total membership in the foreign conferences of the M. E. Church (including probationers) has grown from 182,104 in 1899 to 216,476 in 1903—an increase of 34,372, or 17 per cent. The regions most fruitful in accessions to membership have been: Korea, from 3,897 to 6,915; the Philippines, from a handful to 7,842; Northwest India, from 31,469 to 42,672; Gujarat district, Bombay Conference, from 3,443 to 10,985. The number of Sunday-school pupils has grown from 191,917 to 230,158—a gain of 38,241, or 19 per cent.

An Alaskan Evangelist In the latter eighties, Edward Marsden, a Tsimpshean, was brought to the Sitka school, where he forged ahead of all his companions in all his studies. From Sitka he went to Carlisle, Pa., where he tarried only a short time, passing thence to Marietta College, Ohio, then under the presidency of the Hon. John Eaton, former United States Commissioner of Education. Passing through the college, he went to the theological seminary at Walnut Hills, Cincinnati, and while taking a theological course, in order that he might be more useful to his own country, he studied law. In the same season he was both ordained to the work of the Gospel ministry, and, I believe, admitted to the bar. Returning to his own people under a commission from the board of home missions of the Presbyterian Church, he secured, through the contributions of friends, a small steam-launch, of which he is captain, pilot, and engineer, and with which he is visiting 18 villages along the coast of Alaska, teaching and preaching the Gospel of the Lord Jesus Christ.

Walked One Thousand Miles to School Two young men from the northern part of the State of Sinaloa, Mexico, walked more than 1,000 miles, between their home and Guadalajara, in order to join the mission training-school. One of these is a full-blooded Indian of the Mayo tribe, and is now in preparation for Christian work among his own people. Ten other students have come from the State of Sonora, most of them walking over the mountains for several hundred miles to reach the railroad. At the beginning of the present year two boys, who had walked 100 miles to come to the school, were compelled to walk back again, discouraged because the school was too full to admit more and with no funds to enlarge. *

Brazil's Christian Army Writing in the *Herald and Presbyter*, Rev. E. Vanorden states that there are 10,000 native Christians belonging to the Presbyterian Church, divided into 6 presbyteries fully equipped for the work, organized after patterns of the mother churches, and having their boards of home and foreign missions, church erection, education, and publication. And there is another powerful army corps of 5,000 Methodists, and perhaps another division of similar strength of Baptists, Episcopalians, and smaller sects. In Rio de Janeiro and Nichteroy, across the bay, there are 3 Presbyterian churches which support their whole work and need no help from abroad. The pastor of the First Presbyterian Church publishes a weekly religious paper, and is the author of several pamphlets. The Young Men's Christian Association has a building of its own and does good work.

EUROPE

A History of a Hundred Years William Canton, of London, has put the world under obligation by writing the marvelous history of the British and Foreign Bible Society in two large volumes. Concerning this volume, the *British Weekly* makes this suggestive comment:

Most salient is the impression produced from the beginning to the end of the providential nature of the long high labor. The Bible Society was not a mere human conception, but a divine inspiration. Like the wall of Jerusalem, it was built in troublous times. In the vivid and graphic introduction Mr. Canton reminds us that when the Bible Society was started in 1804

there was dire need for a protagonist who should cope with the fury of the revolution and shatter the colossal power of Napoleonic tyranny. In November, 1793, when the Goddess of Reason, garlanded with oak leaves, was being enthroned on the High Altar of Notre Dame, William Carey was sailing within sight of the coast of Bengal. In the following year, when Robespierre was giving legal sanction to the "existence of the Supreme Being," Samuel Marsden, the apostle of New Zealand, had begun his labors among the convicts of Botany Bay. Just at the time when Christian missions on a large scale were being established, there sprang up the auxiliary that they needed. Yet nothing could have been more apparently uncontrived than the commencement.

The Recent Anglo-French Treaty Not many events in recent years mean more for peace and the general progress of the Kingdom than the signing, a few days since, of a treaty by these two great world powers, whose projects and interests have hitherto so often come into collision. The mutual concessions relate to Egypt, Algeria, Morocco, Western Sudan, Madagascar, Siam, and the New Hebrides, as well as the Newfoundland fisheries. There was just and generous yielding on both sides, and as a result divers bitter disputes, some of them existing for centuries, have been brought to an end.

Some Centenary Donations During the week ending March 12 over 2,000 remittances were received at the Bible House, and when the April *Reporter* went to press the payments and pledges to the Centenary Fund exceeded $500,000, with these incidents attending:

A gentleman called at the Bible House March 4, and left a Bank of England note for £1,000 from his wife and himself, declining, however to give their address. A vice-president March 7 sent £2,000. The Upper Canada Bible Society, March 8, sent £2,000 by its president, Dr. Hoyles, as "a special birthday present to the mother society from her biggest daughter." March 12 a woman sent £1,000 to be acknowledged under the heading "The Word of the Living God." The inmate of a home for reduced gentlewomen sent 10*s*. A gold bracelet and a gold scarf-pin were sent anonymously. A boy sent 3*d*., his "lunch money." Mr. R. A. Gorell, of Norwich, who was born in the same year as the society, sent a cheque for £100, while 100 farthings were received March 7 from "an elderly and poor woman, as a thankoffering for the blessed Bible."

New Medical Missionary Problems In a recent issue, *Medical Missions at Home and Abroad* says: The progress of evangelization in Eastern lands is raising, of necessity, ever new questions and problems for the Church of Christ. All these are provided for in the infiniteness of the wisdom and power of the Church's Head. It is for the Church to recognize from step to step her Lord's will, and to lay herself alongside of the new conditions and claims. Recently, within a few days of each other, two papers came to us, one bearing on the education in medicine of the Chinese—shall it be, in any sense or measure, in Chinese hands? The other on the future of medical missions in the East—shall the native Christian Church in due time take over the mission hospitals and work them as *a permanent Christian agency?* In either case, of course, the alternative is secularization; that medical education, and that the divine gift of healing shall be wholly secularized.

More Anti-Clerical Action in France The struggle between the government and the Church of Rome reached a further stage a few weeks since, when, after the entire sup-

pression of teaching by the religious orders, it was further ordered by the Chamber of Deputies that from every court-room all religious pictures, crosses, symbols, etc., should be removed. It remains to be seen whether these radical revolutions will make for the advance of Protestantism, or merely for the furtherence of secularism and infidelity.

Church Fellowship and Cooperation in Germany Rev. Paul de Schweinitz has recently given us an account of the plan established by 14 German missionary societies for practical cooperation in mission work. The movement started in 1895, and has now attained to a standing and influence which are of great value in avoiding friction at home and abroad, and in promoting harmony and fraternity. It has also enabled the societies to act as a unit in all negotiations with the government in the German colonies in establishing the rights of missionaries. An executive committee of 5 constitute the working force of the organization.

Russian Foreign Missions The history of modern missions in Russia may be said to date from about the year 1825. Much had been done before this time among the Siberian tribes and others, and as early as 1714 a mission had been sent to Peking (without permanent results); but the eighteenth century, as in England, had been a period of stagnation, and it was not till the end of the first quarter of last century that a revival took place. About that time the Archimandrite Macarius founded a mission to Altaï, in Western Siberia, and by his literary and educational labors built a strong foundation for his successors. This mission is now the largest of the Russian Orthodox Church, and numbers 25,000 converts. Work is carried on in many parts of Siberia and the adjacent countries, in Alaska, Kamtchatka, Astrakhan, Kazan, etc., and in China, Korea, and Japan. The number of Chinese converts before the Boxer troubles was only 700, and of these 400 perished. In Japan, where the work was begun about 1860, there are now 34 Russian missionaries, with 152 catechists, and more than 25,000 converts. The latest financial statement available is that for 1899, in which year the expenditure on the missions was $141,980.

Y. M. C. A. in St. Petersburg According to the *Springfield Republican*, the cordial feeling which many Americans hold for Russia as the traditional friend of the United States is expressed in an offer of $50,000, which James Stokes has forwarded the society for the moral improvement of young men in St. Petersburg. One of the conditions named by Mr. Stokes is that $100,000 more be raised in Russia for this building. There is little doubt but that this will be done, as many of the leading men of Russia are backing the organization. The head of the society is Prince Oldenbourg, who is closely related to the Czar. Prince Hilkoff, minister of the Russian railroads, is a deeply interested member, and proposes to organize railroad associations at the division points on the Russian railways. The Chamber of Commerce and banking institutions of St. Petersburg subscribe liberally each year to the association's support.

Conference of Christian Students in Italy Last January 22–4 the first conference of Christian students was held in Rome, and both in the number in attendance and in

the enthusiasm it surpassed all expectations. There were in attendance about 200 professors, students, pastors, and Christian leaders from all parts of Italy and Sicily, making it unquestionably the most representative assembly of Christian young men that has ever been held in this country. Among the delegates were students from 14 of the 17 government universities, and from as many more of the state lyceums, technical institutes, normal schools, and theological colleges. The universities of Rome, Naples, Florence, Pisa, Genoa, Bologna, Turin, and Milan were represented by students, as well as those at Palermo and Messina in Sicily. Steps will be taken to secure a strong man, to be selected from the Italian students, who will serve as a national secretary.

Pray for Bulgaria and Macedonia

The condition in Bulgaria and Macedonia remains most unsettled. Samokov and several border cities in Bulgaria are under martial law, and Bulgarian guards are placed along the frontier to prevent insurgent bands from passing from Bulgaria into Macedonia. In the meantime the Turks are gathering troops on the Turkish side of the line. It is not yet evident whether the two countries, Bulgaria and Turkey, will use their best efforts to prevent a clash of arms. In the meantime relief work has been carried on by the missionaries and their associates, funds for the same having been supplied from both England and America. While the people are disturbed by the political situation, opportunities have been many for the missionaries to put themselves into close, sympathetic touch with the people in both countries, proving by their lives and work their desire to be a real help to them in times of peril. *

ASIA

Concerning One Turkish Mission

President C. C. Tracy, of Anatolia College, reports that the original 4 churches of Asiatic Turkey have increased to 120, with a membership of 13,409. They contributed $93,000 last year, in proportion to incomes equivalent to at least $500,000 contributed in America. The colleges and the lesser schools of the missions are the controlling influence of the region. There has been a great revival in the central mission, and 871 have been added to the churches on confession. The hospitals are another great source of influence and helpfulness. Four thousand children orphaned by the massacres are cared for by American, English, German, and Swiss missionaries. There is a total of 424 schools, 7 of them colleges, 3 of them theological seminaries, having a total of more than 20,000 pupils.

The Release of Professor Tenekejian

A dispatch from the United States Legation at Constantinople reports the termination of the trial of Prof. Nicholos Tenekejian, of Euphrates College, at Harpoot, followed by his release. This professor was thrown into prison last May, upon a charge that he was an active member of a revolutionary organization. The trial was greatly delayed, and in the meantime effort was made by force to compel him to confess to the crime. Some thirty others were arrested at the same time. As he was an employee in an American college, our government requested that an early trial be had, and that a representative from the United States consulate be present to see that justice was done. The English consulate at Harpoot was also represented at the trial. No condemning or even

compromising testimony was presented, while it was clearly shown that the professor on trial had been among the foremost to discountenance any revolutionary ideas among students in the college and elsewhere.—*Missionary Herald.* *

R. M. Labaree Offers to go as a Substitute

Rev. Robert M. Labaree, a successful pastor of Doylestown, Pa., comes forward to take the place of his brother, Rev. B. W. Labaree, the young missionary murdered in Persia a few weeks ago. Particulars of the cruel death are just coming to hand. Rev. Mr. Labaree in his ability and consecration resembled Horace Pitkin, the hero of Paotingfu, and tho the former's death was not due to an outbreak of heathendom against Christian missions, it was practically a martyrdom, and he will have an honored place in missionary annals. The government is following up the murderers vigorously, and the officials seem to share in the general sympathy and indignation of the community. Mrs. Labaree writes as only a true Christian woman could. She says:

God is very close to us, and, oh! His help is so real and so wonderful, and, as I realize more and more what He is to me, it makes my whole heart yearn to teach these people of this poor, wicked land to know Him. Do not mourn and grieve too much for us, but pray that we may be able to bear it, and that this overwhelming sorrow may be to the glory of God.

Mrs. Labaree reports a wonderful and widespread sympathy not only in the Christian community, but among Moslems, Armenians, Syrians, Englishmen, French, Russians, and Germans. In the nearly seventy years of this mission no foreign-born person has ever been killed in that part of Persia, and many who heard of it were stunned. In two days Mrs. Labaree and her aged father-in-law, Dr. Benjamin Labaree, had more than 250 calls of sympathy. The day of the funeral was one of almost universal mourning in the city. Nearly 2,000 people sought to attend the services in the college chapel, and as the bodies were carried six miles to the place of burial, they were accompanied by many all the way on foot, while crowds from the villages *en route* fell in with the procession. This genuine outpouring of grief can not fail to bring the mission workers and the populace closer together, and especially to cement the bonds between the native Christians and the foreigners.—*Congregationalist.*

The Number of Missionaries in India

By a typographical error in our April number, the number of missionaries in India was stated to be 18,000. According to Rev. H. P. Beach the number of male missionaries is nearly 1,800, and the total foreign missionary force is about 3,700, and native helpers number nearly 2,500. In Dr. J. P. Jones' recent volume on "India," the statistics given for India, Burma, and Ceylon are: Foreign ordained, 1,113; lay, 201; women, 1,373; and natives, ordained, 1,089; lay, 17,433; women, 6,555.

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The Christian Women of India

Increased appreciation of the moral blessings of Christianity and the ethical excellence of its devoted missionaries is a great and ever-widening fact. Take, for instance, this description of the Indian Christian women, culled from a non-Christian paper: "She has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat, and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few out-

siders can have an adequate conception. As these sentences are being written there rises before the mind's eye the pictures of scores of tidy, gentle girls, trudging hot and dusty streets, barefooted, under a scorching sun, to carry the light of knowledge to homes where they will not be admitted beyond the ante-chamber, and where they can not get a glass of water without humiliation, yet never complaining, ever patient. To these brave and devoted women, wherever they are, friends of education all over the country will heartily wish 'God-speed.'"

A School for the Blind In February was held the annual exhibition of Miss Millard's Blind School at its home, Love Lane, Magazon, Bombay. This school was established by the American Mission in October, 1900, to provide for children made blind from the prevailing famine. It opened with a boy and 2 girls; the number has now grown to 26 boys and 19 girls, ranging from two to thirteen years of age, and from one room to the present accommodations of two bungalows, one for boys and the other for girls. Industrial work has an important place in the course of instruction, basket-making and the caning of chairs being taught both boys and girls. The exercises included songs in English and Marathi meters by the children, and an exhibition of their skill in reading and solving mathematical problems. The school band played on native instruments, to the delight of the audience. Many of the children have been received into church membership.—*Congregationalist.*

Concerning Things in Tibet Interesting things about Tibet are told in *The Strand Magazine* by M. Tsybiko. Commissioned by the Russian Imperial Geographical Society, he visited Lhassa, and, strange to say, returned to Russia unharmed. He was struck by the lowness of wages. An ordinary laborer receives three halfpence a day; an expert spinner, 3½*d.*; and a Lama, 5*d.* for a whole day's praying. If well-to-do, a Tibetan invalid engages a Lama to read litanies to him; if poor, he gets along with a grain of barley which a lama has blessed—he has more faith in it than in medicine. On account of the immense number of celibate priests in Tibet, women play a greater part in business than in any other country of the world. "I can recall no occupation that is carried on in the country in which women are not actively engaged, and they often conduct great undertakings quite independently of men."

The First Newspaper in Tibet Bishop La Trobe writes, in *Moravian Missions:* "The first newspaper ever published in Tibetan lies before me. It is a little quarto sheet of four pages with double columns. The title at the head—*The Tibetan Newspaper*—stands out in bold Tibetan characters, such as are em ployed in religious books, both Buddhist and Christian, as also on the stones inscribed by the lamas with the sacred formula: *Om mani padme hum*, and bought by the peasantry to lay on their *mani* walls near every village. The lithographed matter of the eight columns of this paper is written in cursive characters, such as are used in Tibetan letters. On the first first page, the editor, our missionary Francke, tells his Ladaki readers what is the purpose of this paper, and what it designs to bring them: 1. News of other lands and peoples; 2. Short, instructive tales; 3. Specimen letters, as a

guide to letter-writing; 4. Passages of Holy Scripture, important for this life and for the life of the soul beyond the grave. Explanations are added."

Union in Educational Work

The American Presbyterian and the English Baptist missions in Shantung Province have agreed to unite in organizing three colleges: an arts college at Weihsien, a theological college at Chingchou fu, and a medical college. The following provisions are agreed upon:

The aim of the United Colleges shall be first and foremost the furtherance of the cause of Christ in China.

The purpose of the arts college shall be to give a liberal education of a distinctively Christian character to young men chiefly from Christian families.

The purpose of the theological college shall be to provide theological training for pastors and evangelists. The instruction shall be in accordance with evangelical truth as commonly taught in the Presbyterian and the Baptist churches.

Denominational instruction on the subjects of church government and baptism shall be separately provided for by the respective missions.

The colleges shall be under the management of one board of directors, who shall be elected by the two missions, and responsible to them.

All the acts of the board of directors shall be subject to the review and control of the Baptist Missionary Society in London, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

The two missions shall be, as far as possible, equally represented on the teaching staff of each college.

The college plant at Weihsien shall remain the property of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

The college plant at Chingchou fu shall remain the property of the Baptist Missionary Society in London.

Any endowment shall be vested in the Board of Foreign Missions raising it, and the income thereof shall be applied to the expenses or equipment, for which that board is responsible.

In the event of either mission desiring to withdraw from the union, notice of not less than two years shall be given to the other mission.

What One Mission Has Wrought

The first missions established by the American Board in China was at Canton in 1830; but the oldest mission now in operation is at Foochow, opened by Rev. Stephen Johnson and Rev. and Mrs. L. B. Peat in 1847. Foochow is estimated to hold 1,000,000 people, and is more slightly, or, rather, less hideous, than most Chinese cities. It is on the Min River, about 25 miles from the sea. The mission now has more than 100 churches and chapels, with a membership of 3,082, and 7,000 more attendants. There are 11 native pastors, 150 assistants, and 100 teachers. Eight churches are self-supporting. A Christian Endeavor Society, a Young Men's Christian Association, a theological school, colleges for boys and girls, 4 boarding-schools, a training-school for Bible women, kindergarten, women's classes, 90 schools, 5 hospitals and dispensaries, all within this mission, show how missions grow and the great work they are doing. There are 36 American missionaries in this mission.

The Future of China and Korea

Dr. William Ashmore suggests: What the final map of Northeastern Asia is to be is yet undecided. What Russia's position is to be in relation to the governments of China and Korea is now under furious consideration. A smaller nation has suddenly risen up to challenge Russia's presumption, and has thrown itself across her path with a navy superior to her own, and with an army of 200,000 men, and more to follow. It is almost a certainty that China will rise up to save her own Manchuria. And now all the world is looking on wondering how it will turn out, and holding in abeyance movements of their own till they see how it is likely to end. Meanwhile, Japan is fighting not only her own battle but the battle of Korea and the battle of China, and the battle of England, and, to some extent, the battle of America, and the battle of civil and religious liberty in Asia, and indeed the battle of mankind outside of Russia and France—and possibly Germany.

Bibles in Japanese Army The Bible Society obtained permission before war was declared to distribute Scriptures among the Japanese troops who were likely to be sent on active service, and 50,000 Japanese Gospels and 5,000 Testaments are now in possession of soldiers at the front. A similar work is being done in the Russian army. The society makes no distinction between friend and foe; in the Crimean War 204,569 copies of the Scriptures were circulated among both the Russians and the Allies; over 1,000,000 copies, costing over $100,000, went to French and German soldiers in the war of 1870; and during the South African war over 133,000 Bibles, Testaments, etc., were given to British and Boers at the front, in the concentration camps, and on the troopships.

Japanese Statesman on Christianity Baron Maejima, an ex-Cabinet minister of Japan, says of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." Viscount Watanabe, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for the deterioration of Buddhism, he says, has been its modification to suit Japanese ideas. His conclusion is a striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are that have religious life in their souls, I answer, None!"—*Illustrated Missionary News.*

AFRICA

A Recent Revival in Tangier Tangier has been worked for twenty years as a station of the North Africa Mission, but has proved hard soil and yielded few conversions. For years no native convert has been baptized, and there has not been even the smallest gathering of native Christians. Moslem converts thus far have not had courage to confess Christ openly, or have been scattered to other parts of Morocco. The number of conversions has been small, tho the number of people dealt with both physically and spiritually has numbered not a few thousands every year.

During *Ramadhan*, last year, the missionary band in Tangier, having a little more leisure in the mornings, arranged for a daily prayer-meeting, at which several converts were remembered by name. Within a few days some remarkable cases of conversion occurred.

One Sunday evening a Moor, dressed in European clothes, came up after the service and said that he wanted to become a Christian. He knelt in confession of sin and profession of faith in Christ. He went home, and having told the message of life for the first time to the man with whom he was living—a Berber from the Sûs country—he brought him to the missionary, and had the joy of seeing him enter the Kingdom. Next day these two ex-Moslems brought a Jew, who had heard a good deal of Christian teaching before and had been impressed. Jew and Moslem forgot their bitter hatred, and became "one in Christ Jesus."

Four Algerian women living in Tangier and able to read have been converted, also three men who were known to be murderers, several who had been for years under Christian teaching, and others to whom the Gospel was a new story. In all about twenty-five Moslems have professed faith in Christ during the past three months. The same number of Jews and Spaniards have also accepted the Gospel message.

On January 20, 1904, a little company of missionaries and natives wended their way on donkey-back or on foot to a tank a few miles from the town, and five Moorish men and one Jew confessed Christ by baptism. Such is "the beginning of harvest" in Tangier. Let all who have prayed for the conversion of the Moslem continue to pray with new vigor and with new faith for still greater blessing in this most difficult but by no means impossible work! *

Nigeria and the British A band, calling themselves "The Silent Ones," has been making trouble in the southern part of this British protectorate. The native Christians, because suspected of sympathy with foreigners, have suffered somewhat and some mission property has been destroyed, but the missionaries made their escape. It is the intention of the authorities to make the insurgents rebuild the properties they have destroyed. Nigeria contains about 500,000 square miles, and its population is estimated at 20,000,000. Over this vast area and population there are but 170 white men, and this number includes non-commissioned officers and civilian administrators. The British troops are natives under white leaders. Perhaps the British Empire never made so great a conquest with such small means as was done in this case under the energetic, aggressive Sir Edward Lugard. But it was accomplished through the divisions of the natives. Nigeria is a country of large potentialities, according to reports, and, if Great Britain's hands were not so fully occupied in other fields, we might expect to see a rapid development of this new estate.—*Presbyterian Banner.* *

Dark Places in West Africa A missionary laborer connected with the English Church Missionary Society in the Niger Mission writes from Onitsha, an important center of missionary work on the west coast, as follows:

Even within sight of our mission house at Onitsha on a clear day are towns which are in a very real sense "dark places of the earth, full of the habitations of cruelty." At one, Ozobelu, scarcely 10 miles from us as the crow flies, I have heard from a reliable source that more than 30 persons have been caught and killed, and in many cases eaten, during the past few months. At another town, Nnewu Otolo, some 7 miles to the east of Ozobelu, I myself had to sleep some months under a circlet of 43 human skulls, strung together and hanging from the roof above my head, and the chief would only appear to greet me surrounded by some 150 young men all well armed.

The Kongo Horrors Proved We have referred to the grave charges brought against the administration of the Kongo State. These charges appear to be so well substantiated that the British government communicated with the Belgian government on the subject, but only received a general denial of any ground for interference. Before taking any further steps, the British government directed Mr. Casement, the British Consul in the Kongo State, to make a tour through the State, and ascertain from personal observation the condition of the natives in the Upper

Kongo. The tour was to have lasted six months, but a two months' tour rendered further investigation unnecessary, as it supplied conclusive evidence of the most horrible outrages, and the maintenance of slavery in its most revolting forms under the present *régime*. It will rest with the Powers who constituted the Kongo State under the government of King Leopold to say whether a trust which has been criminally abused is to be suffered to continue.—*The Chronicle.*

Fruit in Rich Abundance

The Presbyterian Church, South, continues to receive most encouraging and inspiring reports from the Upper Kongo. The report of the year at Luebo states that there have been more than 500 additions to the Church, that several new outstations have been opened up, with great increase also in church and day-school attendance. Besides, Mrs. Sheppard writes from Ibanj:

I wish the friends of the homeland could realize the vastness of the work out here. If they could only have looked into Lapsley Memorial last Sabbath morning to see the 1,200 people that crowded and jammed the church, it would have been an inspiring sight. The Bakuba people are taking great interest going regularly to the catechumen class and church. Last month 150 were received into the church, 120 on one Sabbath, besides baptizing 30 children. Of the 120, many of them were elderly men and women. If I had been a shouting Methodist, I am sure I would have startled the congregation with a loud "Praise the Lord!"

The Cause of Sleeping Sickness

The Tse-tse fly has been discovered to be a cause of the mysterious sleeping sickness of Africa. Mrs. H. T. Stonelake, of Monsembi, Upper Kongo, was bitten by one of these flies three weeks ago. A recurrent fever resulted which, after four months, compelled her to return to England for treatment. She was for two years a patient in the Hospital for Tropical Diseases, London. The microbe of the sleeping sickness was found in her blood. Sir Patrick Manson and his colleagues did all they could to extirpate it, but in vain. In spite of bacteriological skill the attacks of the fever persisted till languishing lethargic attacks ended in heart-failure and death. Tho Mrs. Stonelake was withdrawn by this disaster from a work on which she had set her whole heart, she felt that a wise and good heavenly Father had arranged it all, and hoped that her case, thus submitted for a long time to the highest medical skill, armed with the best apparatus known, might be the means of leading to such discoveries as would alleviate or even obviate the disease so prevalent and pernicious on the Kongo. **

Chinese Coolies in the Transvaal

We can not think that the members of the House of Commons who voted for the introduction of Chinese labor into the Transvaal really expressed their deep convictions upon the matter. If they did, so much the worse for them. The voting looks like a party matter, with no conscience behind it. White labor, under humane conditions, is now definitely rejected, and the Chinaman is to be imported under regulations which resemble slavery as nearly as anything can. The conditions of his work in South Africa are specifically fixed. They provide that he must serve the master who imports him, or the master into whose hands he is lawfully "assigned." He can not trade or hold any license whatever, or have any economic rights. He is bound to reside on his master's premises, and he must not leave them without a special

permit. If he wanders away from these premises any policeman can arrest him without a warrant. It is humiliating to think that a British Parliament has sanctioned this order. New Zealand has vehemently protested against it, and has been snubbed for making the protest. We join our voice to the chorus of indignation which has been aroused over this matter. It is a stain upon British honor.—*London Christian.*

Self-support in South Africa Rev. E. H. Richards, of the Northern Methodist Society, says that 22 years ago he spent his first Sunday at a mission station in Natal, South Africa, and that at that time every one of the native pastors was drawing his salary from an American treasury. Three years ago he visited the same church and found every pastor supported by the natives themselves. "Little outstations begun here and there by some untutored but energetic and Christian youth had now become a hundred strong." Other outstations were multiplying indefinitely, and natives by the thousands were eager to learn of God. In his own mission station of Inhambane, the entire mission field has doubled 6 times within the past 5 years.

Criticism of Missionaries in Africa A Basel newspaper has availed itself of the rising of the Hereros in German Southwest Africa to fall furiously upon missions and missionaries. All the evil came from them, say these equally charitable and enlightened publicists. The missionaries had not the least notion of what to teach savage in order to civilize them; they do not know how to teach them either decency or neatness or orderliness. This means they have the audacity not to make of them the docile servants of the white settlers, and the accomplices or the imitators of their vices.

M. T. Iselin, in the *Gazette de Lausanne*, rejoins:

Have you not heard that the revolt was provoked by the exploitation of the natives by the settlers? Has not a high German functionary lately been found guilty of gross cruelty toward the blacks? Is it not common to impute these excesses of Europeans to a pretended "tropical rage" or "Africanitis?" Has this strange disease ever been observed among the Basel missionaries? . . .

Has not the international Brussels conference declared against the importation of spirits and firearms into Africa, and against the sale of them to the blacks? Is it the missionaries or the settlers that are hit by this action?

Did you not know that long before the Brussels conference the Basel Missionary Society had opened, on the West African coast, establishments where the sale of spirits and firearms were vigorously forbidden, but where the blacks are taught various trades, so that it is, in this region, mainly to our mission stations that you look for blacksmiths, joiners, carpenters, and masons—for artisans who know their business?

Were you ignorant that the missionaries have been the first, and thus far the only ones, to study the native languages to the bottom, and to fix them in writing, so that they have made possible the intellectual culture of the blacks? That a number of Basel missionaries have, on account of those labors, received academic honors from various universities? How shall we reconcile with these facts the contemptuous estimates which you have reproduced teaching the civilizing and educating work of the missionaries? †

The Testimony of a Heathen Chief Lesotholi, the King of the Basutos, lately attended a Christian service, held by M. Ramseyer, and after the sermon spoke as follows:

All which the missionary has spoken is true. All these threatenings of God apply also to me—yea, I have deserved that they

should be fulfilled on me. I am your chief, and yet a heathen still! I have heard the word of God, but have not received it. I am on the false way. Perhaps you will say I had no right to talk with you of God's word. And so it is indeed. But just because I am a heathen, I can and must say to you that this is the false way. When I was going I might have become a servant of God, but I would not; and you see me here as a dead man, wretched and sick. Therefore, I say to you all: I rue it, do not as I have done. From my heart I wish that you all to-day might so think as I, for I see my wrong, and would gladly become another man. I beg all Christians to pray for me. Oh, that Jesus would have compassion on me, forgive me, and convert me! I have lingered too long; I can no longer convert myself. Oh, pray for me!—*Calver Missionsblatt.*

He has asked our prayers. Let us not refuse them to him. His fellow-chief Mofoka has lately been baptized, and he is a centenarian!

†

Madagascar and French Education The attack of the home government of France on the Roman Catholic "Congregations" and monastic orders is now affecting this colony of the republic. The various Protestant missions laboring in the island have made great efforts to comply with the government requirements with regard to higher education, and at considerable expense have fitted up workshops with complete appliances for teaching carpentry and cabinet-making, and also laid out *jardins d'essai* for instructing the scholars in agriculture and horticulture. This has been done so that large high schools may be maintained, where religious instruction may be imparted and Christian influence be exerted. For two or three years the government has given grants in aid of such schools, where their educational standards are observed, as it is evidently unfair that missionary societies should bear all the cost of what, after all, is secular teaching, and advances the material interests of the colony. But the educational department has lately notified the various missions that after this year all such grants will cease, nor will any more help be given to school-teachers who have obtained the government *brevet.* It is openly avowed that the authorities do not look favorably upon the large number of scholars now learning in high schools, and that they do not see the need for a widely spread system of education among the mass of the Malagasy. J. S.

French Protestant Work in Madagascar The missionary work of French Protestantism in Madagascar is the most interesting, and, perhaps, the most wonderful one undertaken by the Paris Missionary Society. When in 1897 France came into complete control of the island, the 700,000 French Protestants inherited a great part of the work of the powerful English and Norwegian missions. They had to provide 500 schools and 500 churches with teachers and missionaries, to prevent the loss to Protestantism of that immense field that the Jesuits were coveting and seemed near getting. The Protestants have succeeded thus far in holding their own, but they need all the help they can get, not merely from home, but from such Christians who are interested in the triumph of the Protestant Christianity over Romanism.

ISLANDS OF THE SEA

Heard the Gospel in Jail A Sikh, a retired army and police man, a wealthy man, got into jail while on the police force in Singapore. There he heard the Gospel. On coming to Penang he borrowed a Bible from

a student in the Anglo-Chinese school and studied it. He sought out the presiding elder and received instruction, and was baptized by Bishop Warne. He has now gone to the Punjab, India, his native land, and there he is to visit our churches, and he hopes to bring back two teachers whom he will support, to teach his own countrymen, of whom there are great numbers here. This is a noble example of a man recently converted from heathenism making a sacrifice for Christ. He has met with some persecution, but being a wealthy man he is not inconvenienced much by it. He is very enthusiastic in spreading the Gospel among his own people. With his knowledge of English he has acquired a great deal of information, and in debate he can answer arguments with ease, as he knows the principles of Christianity well and the teachings of Sikhism even better than most of the priests.

REV. J. E. PYKETT.

A Missionary as a Colonizing Agent Rev. H. L. E. Leuring, of the Perak district, writes in *World-wide Missions:* "In May, 1903, I was asked by the Perak government to proceed to China at government expense to introduce a colony of Fuchau-speaking agriculturists into Perak. The government promised to pay the steamer passages and to give free grants of land to the cultivators. With the permission of Bishop Warne I undertook this mission, and as the outcome of the voyage we now have the Sitiawan Agricultural Colony, with 2,500 acres of excellent land, which is ready for the occupation of the colonists. Of the 363 colonists 50 are church members. Our church has a beautiful plot of land (10 acres), centrally located, and I hope to be enabled to build a suitable church in place of the thatched house which we at present occupy. I have just organized a quarterly conference, with 4 local preachers, 2 exhorters, class-leaders, and stewards."

Episcopalians in the Philippines J. B. Devins has these excellent things to say in the *Observer* about Bishop Brent and his doings:

Soon after reaching Manila in August, 1902, on looking over the field, the bishop decided that the first thing to do was to secure a building site for a cathedral not far from the Luneta. Here three and one-half acres have been purchased, and it was expected to lay the corner-stone early last fall. The cathedral, exclusive of the organ and other furnishings, is to cost $100,000, and the organ is to be one of the best that the bishop can procure. When this structure is dedicated it will not be possible for natives to speak of the 'Five-cent Church.' The bishop went, a few months ago, into the central portion of Northern Luzon, scores of miles from civilization, and hundreds of miles from the regular lines of communication. Here he found thousands of people, whose outward appearance suggested a washing as much as he knew their inward condition needed regeneration. As soon as he reached mailing facilities he wrote to a soap firm in America, telling what he had seen, and asking for a ton of soap. As quickly as steamers and express trains could cross the ocean and the continent, the bishop had an order for the soap. He wants the outward cleansing as well as the inward change of heart and habits."

Fiji Islands Christian and Self-supporting Official announcement is made that the Fiji Islands are no longer to be cared for by the Wesleyan Missionary Society, since they have become nominally Christianized and civilized, education, commerce, and worship being carried on according to Christian ideals. They contributed for missionary purposes last year $25,000, and are doing

very much to carry the Gospel to the other islands of the South Seas.

MISCELLANEOUS

Distribution of the Jews According to a rough census made by Professor Haman, there are 19,000,000 Jews in the world. Of these, he figures that the United States has 1,000,000; Europe, 11,000,000, and countries outside of Europe, 8,000,000. He gives this distribution of Jews in Europe: Russia, 5,000,000; Austria-Hungary, 1,860,000; Germany, 568,000; Roumania, 300,000; Great Britain, 200,000; Turkey, 120,000; Holland, 97,000; France, 77,000; Italy, 50,000; Bulgaria, 31,000; Switzerland, 12,000; Greece, 6,000; Servia, 5,000; Denmark, 4,000; Sweden, 3,500; Belgium, 3,000; Spain, 2,500, and Portugal only 300.

Chaplain McCabe as a Mine Owner Some one wrote to Chaplain McCabe and asked him to take stock in a silver mine of astonishing richness. As a reason the writer said: "Much of the profits will be consecrated to the cause of missions." The chaplain said: "I am working two good mines now. One of them is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Peniel. There are riches enough in these two mines to convert the world."

Revival Needed for the "Saints" Dr. W. A. Bartlett, of the First Congregational Church, Chicago, says: "Let us have a revival among church members who love clubs more than church; who make Sunday a holiday and not a holy day; who never come to the meeting of prayer; who have plenty of money for themselves, but little for the Lord. Then will sinners come to a church that is sincere and Christlike, but not before."

NOTICE

A Missionary Summer School for Women Under the auspices of the Interdenominational Conference of Woman's Boards of Foreign Missions for the United States and Canada, a summer school for women's missionary societies will be held at Northfield, Mass., July 11th to 19th. Each day at 9 A.M. students will have the privilege of attending in the auditorium the Bible study class of Rev. G. Campbell Morgan, D.D. The Committee on United Study, who have issued 4 of the contemplated 7 courses of study, will have charge of an hour each day in Stone Hall, where "Via Christi," "Lux Christi," and "Dux Christus," will be presented as far as possible by the several authors of these studies. The study of "Dux Christus"—subject for the coming year—will be presented by chapters under the direction of inspiring leaders.

An hour will also be devoted to a training class for leaders of missionary meetings. The subjects will include: duties of officers, programs, Bible readings for the year, place of prayer, literature, current events, Christian stewardship, systematic giving, proportionate giving, thank offerings, memorials, legacies, and self-denial. One morning there will be a model session of an interdenominational missionary meeting with "Rex Christus" for the subject.

An hour will be given to the study of methods, including work with the girls' organizations, their talents and how to use them; work with the children, through the cradle roll, primary classes, junior societies, bands, and circles; and one period a model junior missionary meeting.